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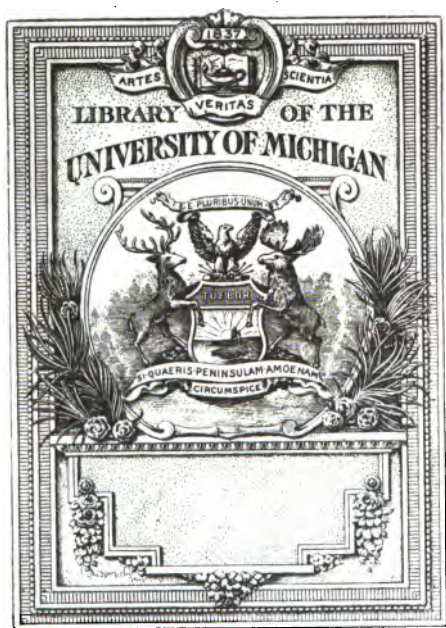
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1889

HAND-BOOK
OF THE
NORTHFIELD SEMINARY
AND THE
M T. HERMON SCHOOL.

:: Fleming B. Revell ::

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1887

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HENRY W. RANKIN.

Man's business here is to know for the sake of living, not, to live for the sake of knowing.

FREDERIC HARRISON.

The end of learning is to know God, and out of that knowledge to love him, and to imitate him as we may by possessing our souls of true virtue.

AUGUSTINE.

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INTRODUCTION.

NORTHFIELD and MOUNT HERMON : These two names stand for places and enterprises that have called out a wide, public interest. A correct and explicit statement of the *purpose, history, present work, needs, and prospects* of the institutions known as the Northfield Seminary and the Mount Hermon School will be welcome to their many friends.

The Seminary is now in the tenth year of its operation, and Mount Hermon in the eighth.*

In so far as the purpose of both schools is essentially the same, it may be stated as follows :—

I. *The class of pupils for whom the schools are designed* is restricted to those who have small means and high aims ; who wish a good, and distinctively Christian, education ; who are unable to enter expensive private schools, and unwilling to attend such public schools as are within their reach. The schools especially en-

* See Postscript.

courage the attendance of those who, from the necessity of self-support or otherwise, have been providentially hindered in getting the desired education, but who would be determined to make the most of an opportunity here. Care is taken to select for admission, out of the large number who apply, only the most worthy applicants; and to retain no pupils whose influence on their companions is found to be seriously hurtful.

II. *The grade of instruction offered* is designed to be that of a thoroughly furnished academy or high school, and to include facilities for college preparation for such as desire them. But both schools have features, to be described further on, by which they are distinguished from ordinary academies.

III. *The religious purpose of these schools* is that for which chiefly they exist. It is designed to combine, with other instruction, an unusual amount of instruction in the Bible; and it is intended that all the training given shall exhibit a thoroughly Christian spirit. The Bible is to have practically, and not only in name, the

first place among the text-books used, yet not in the interest of any sect.

No constraint is placed upon the religious views of any one. The views emphasized in the instruction given, are those which are common to all evangelical churches. But the pupils are encouraged to make an independent personal study of the Bible, and to form their own estimate of its value and teaching, by their own daily, careful, and prayerful attention. The chief emphasis of the instruction given is placed upon the life. Every effort is made to imbue the pupils with a deep sense of (1) the object, (2) the source, and (3) the means of a noble Christian life; viz.:—

1. To do the will of God regardless of self,
2. In daily dependence on the Spirit of all grace, for strength and guidance,
3. To be had through believing prayer, diligent study of God's word, and active effort for the good of others.

The pupils are encouraged to test experimentally the meaning and value of the Bible teachings, by acting upon them, and living them out; but cant is thoroughly frowned upon.

It is intended to hold up continually to view both the *Christian ideal*, and the *Christian incentive*; viz., a life spent willingly and gladly in the unselfish service of others in view of the supreme self-sacrifice made by Christ for us.

The motive presented for the pursuit of an education is the power it confers for Christian life and usefulness, not the means it affords to social distinction, or to the gratification of selfish ambition.

However imperfectly the present condition of the schools provides for the fulfilment of these ends, these are the ends for which they exist; and every effort will be made to perfect the conditions by which this ideal may be reached.

II.

HISTORY OF THE SEMINARY.

THE town of Northfield, Mass., founded in 1663, is beautifully situated on both banks of the Connecticut river, at the northern line of the state, and adjoining the states of New Hampshire and Vermont. It has a farming population numbering about seventeen hundred.

In August, 1875, Mr. D. L. Moody made his permanent home in Northfield. His house in Chicago had been destroyed, during the great fire of that city in October, 1871. From the spring of 1872 until the summer of 1875, his time had been largely spent, in company with Mr. Sankey, doing evangelistic work in Great Britain. On returning to America he established his family in the old village of his birth. Much of his summer months Mr. Moody spent at home preparing for the religious campaigns of the winter; and he soon began to

hold at his own house meetings for Bible study, attended by the neighbors. In these he often had the assistance of visiting friends,—clergymen, evangelists, and others. His attention was called to the opportunity presented of reaching the young people of the place, imbuing them with an enthusiasm for Bible study, and waking them up to lives of Christian usefulness. Especially the young girls of Northfield, and the farmers' daughters in their isolated homes, with the smallest means at command, greatly needed better facilities for a good and Christian education.

A brother, not now living, Samuel Moody, an active and intelligent man, had long desired the establishment of a high school in his native place, and frequently talked of it. At this time Mr. D. L. Moody became deeply interested in the education of a young lady cousin, whom later he sent to Wellesley College. This cousin, Miss Fannie C. Holton, died in February, 1887, but for ten years her character, influence, and efficient help had a most important relation to the origin of the Northfield Seminary, and to its entire history, until the time of her death.

During the first three months of 1877 Mr. Moody held meetings in Boston, and there and then first came in contact with Mr. H. N. F. Marshall, who also later was intimately connected with the founding of both schools.

During the spring of 1878, Mr. Marshall first visited Northfield, attending a Bible reading at Mr. Moody's house. This visit led to a purchase of land, some sixteen acres, nearly opposite Mr. Moody's house. The story of this first purchase is characteristic of the whole after history of the school. As these gentlemen stood discussing the advisability of buying the land, they quickly agreed that it should be done. No sooner was the decision made than the owner of the property was seen coming toward them, walking up the road. He was invited into the house, and Mr. Marshall asked him what he would take for the property,—having already heard that he valued it at twenty-one hundred dollars. Learning that this was the price, and no less would be received, he proposed that they should make out the papers on the spot. This was immediately done; and before the owner recovered from his surprise, the land had passed out of his hands.

During that summer, the merits of several places in the village were considered as to their suitability for the location of the proposed school. In the winter of 1878-9, Mr. Moody worked in Baltimore. There Mr. Marshall joined him, and the project of a school for young ladies was further discussed. In the spring of 1879 a second lot, of fifteen acres, was bought for twenty-five hundred dollars, adjoining the first, on which afterward the first Recitation Building was erected. During the summer of 1879 Mr. Moody made alterations upon his own house for the accommodation of pupils. The low, upper story of a long, rear wing was divided into ten rooms on each side of a middle passage-way, and other improvements were made at a cost in all of about one thousand dollars. In the autumn of the same year a third lot, of nearly two hundred acres, was bought, forming the present central location of the school buildings. This last property, though having a splendid view, was largely a bare, sandy hillside, of small value for farming purposes; and owes its present beauty to much labor in grading, soiling, and sowing. It was owned by several different

persons, but the terms of sale were all concluded between one Friday and the next Monday night. The agreements were made separately with each owner for his lot, and no one knew of any sale but his own, until the whole was bought. The price paid for this entire tract was fifteen thousand dollars.

Subsequent purchases have put the school into possession of about two hundred and seventy contiguous acres, its present domain. All this is in the immediate proximity of Mr. Moody's house, and is admirably suited to its present purpose. It extends from the side of Northfield Mountain to the river, and commands one of the finest views in the valley of the Connecticut; especially in looking north, toward Brattleboro, Vt., twelve miles distant, and the Green Mountains beyond. It lies at the north end of a long village street, and affords to the present members of the school all the landscape, retirement, freedom from molestation, and range and variety of recreation that can be wished.

August 15, 1879, was begun the erection of a handsome brick schoolhouse, finished the next December, and intended to do for one hundred

girls. Its cost was six thousand dollars. The laying of its corner-stone was an event of unusual interest to all the country about Northfield. Addresses were made by Henry F. Durant and others.

1879 - 80.

On the third of November, 1879, the school was opened with twenty-five girls in Mr. Moody's house. There they lived, and for a month, until the school-building was ready, did all their studying and reciting. The day before the opening was memorable for the sixteen inches of snow that fell as the first snowstorm of the season.

Miss Harriet W. Tuttle came as the first teacher and principal of the school, recommended by Mr. Durant of Wellesley College, where she had studied. Her first assistant was Miss Jessie Smith of Northfield.

A brief circular was issued, describing in general the purpose and studies of the school. The price charged to each pupil then, as now, was but one hundred dollars a year, and soon applications came pouring in.

THE THREEFOLD OBJECT.

As the demand for greatly increased accommodations became obvious and urgent three several ends to be accomplished more especially engaged Mr. Moody's thought. *The first* had to do with the personal need of a better and distinctly biblical education on the part of many young women, who, by their lack of means or the remoteness of good schools, were shut out from these advantages. Everywhere, and every year, from the New England villages and farms the more enterprising young men, in large numbers, go out to seek their education in distant schools, or their fortune in the great cities and the West. But the girls in disproportionate numbers stay at home, attend the district schools for a few terms, and often live with but little society and meagre opportunities fitted to stimulate their minds in healthful directions, or properly develop their resources. Yet, thank heaven for the compensation, the very lack of other advantages, especially in Christian homes, often develops the nobler character, and makes these girls all the more appreciative of new

blessings when they come. This is particularly the class of girls for whom the Northfield Seminary exists: to help and encourage them, to fit them in the best way for a happy and useful life, to bring them into close contact with the very Fountain of Life,¹ from which they may draw freely for all their needs.

The greatest favor that can be done a woman is to introduce her to the personal friendship of the God who is revealed in Jesus Christ. In no other way can she be prepared for every joy and pain, service and obligation of her life. By no other means can the deepest want of her heart be so well satisfied as by her coming to a profound acquaintance with the Lord and Master who is supreme. Not only is such a relation to him more conducive than anything else to the formation and maintenance of all the happiest human relationships, but it will also make up for the lack of these, and nothing else can. This is one of the evidences of Christianity that is best worth looking at. Those who are in search of facts to prove the value of evangelical faith, or to prop their own failing confidence

¹ Ps. xxxvi. 9.

in the gospel of Christ, may well consider it. No other fact of experience is more familiar than this, and no other more easily tested. This represents the first object for whose fulfilment the Northfield Seminary was begun.

The second end in view was to meet the demand for trained women, who will devote themselves to distinctively missionary work in some sphere, either at home or abroad; but perhaps more especially among the poor of great cities. The increasing discontent and misery of the city poor, their growing intemperance and criminality, their subjection to the tyrannous control of self-interested leaders, the danger to all government and order of their aggravated wickedness and exasperated minds,—for all this but one radical remedy exists. To the poor the gospel must be preached at their very doors, and in their very homes. The great Roman empire, that fell in ruins upon its own rotted foundations, never had anything to fear from its Christian poor. Had all its poor been Christians of the early type that Empire never would have fallen. Since the mass of the poor will not come to the churches, the church must go to the poor. Their only

hope lies in the loving effort of humble Christian men and women, willing to identify their own lives with the objects of their compassion, and to move freely in and out among them, exemplifying the fruits, and dispensing the blessings of their own heartfelt Christian faith.

But a third object in founding the school was had in mind by Mr. Moody. He thought that the buildings, which should be erected for the purposes of the school, would also be available during the summer and vacation months for another use. They could be used for gatherings of persons interested in Bible study and Christian enterprise, who might meet for mutual encouragement and enlightenment in matters pertaining to the Kingdom of Christ. By thus bringing together many, and representative, men and women, for the prayerful study of the truths most helpful to character, and for the discussion of working methods by experts in the various fields of Christian activity, it was thought that yet another great good might be accomplished.

These three ends have already to an impressive degree been fulfilled. Provided the existing conditions shall be perfected and made perma-

nent, the promise of future fulfilment would seem to have no limit.

EAST HALL.

On the first of April, 1880, ground was broken for the first dormitory of the Seminary. On the first of August next, the building was finished that is now called East Hall. Yet the structure completed in these four months, at a cost of thirty-six thousand dollars, is no cheap and careless piece of work, but a thoroughly built house of good, faced brick, that has so far required only the slightest repair; handsome in itself as well as noble in its situation, supplied with many conveniences, and comfortably holding sixty-three students.

THE MOTTO.

When East Hall was about to be opened, Mr. Moody and some friends were one day walking over the just completed house, prayerfully considering what should be the issue of this work. Mr. Moody opened his Bible to the words in Isaiah xxvii. 3: "I the Lord do keep it; I will water it every moment; lest any hurt it, I will

keep it night and day." "This," said he, "shall be the motto of the school." Having said this, he committed the building and school, in a dedicatory prayer, to the perpetual service and unfailing care of God.

THE INDIAN GIRLS.

The Rev. Robert West, editor of the *Chicago Advance*, had called Mr. Moody's attention to the need for teachers in the Indian Territory. Accordingly, during the summer after the close of the first school year, Miss Tuttle visited the Territory to learn what Indian girls were to be found prepared to enter the Seminary, who might be trained to become teachers among their own people. Mr. Moody at first proposed to receive into the school a dozen, if so many candidates might be found, free of expense to themselves. But Miss Tuttle found many more who would have been fitted and glad to go to Northfield had the way been open; and she selected sixteen, who became members of the school with the new year.

THE FIRST GENERAL CONVOCATION.

Sept. 1, 1880, East Hall was opened, to house so many as it could of the three hundred visitors who attended the first of the six general convocations, which, up to the present time, have been held in Northfield. Those who could not get in here filled the Recitation Building, crowded the astonished town, camped out in tents, slept in garrets and basements, and wherever a sheltered corner was to be found. The meetings were attended by a delegation from Great Britain, the first of several such from over the sea that have added much to the interest and value of the successive convocations.

The meetings of this first conference, lasting through the first ten days of September, 1880, were largely devotional, and directed especially to the doctrine of the Holy Spirit; with continual prayer for the instruction of the Spirit, for hearts of complete submission to the Spirit, and for the large effusion of the Spirit upon the many assembled worshippers, and their several fields of life and work. Many prayers were offered in behalf of the new institution at Northfield,

that was designed to be peculiarly a nursery for Christian character, and a training school for Christian laborers. The meetings proved to be of the most impressive and fruitful sort, whose results are still to be found in many places. And the Northfield Seminary, with all its interests, was, by its friends, intrusted to the care and protection of the Spirit of God, and freshly devoted to his service with prayers of profound faith and consecration.

1880 - 81.

The second year of the Seminary began with East Hall full, and a number of day scholars. Besides the two teachers of the first year, two new ones were employed, — Miss Fannie C. Holton, who had completed three years of study at Wellesley, and Miss Alice Rosa Hammond, who had just been graduated at Mount Holyoke. Mrs. Anna S. Newman, more recently connected with Wellesley College, was the matron of East Hall, which did not receive this name until Marquand Hall was built, but was known only as the Seminary or Seminary Building.

In May, 1881, the Boys' School was opened.

THE SECOND GENERAL CONVOCATION.

The whole month of August, 1881, was taken up with the meetings of the second convocation, at which Dr. Andrew Bonar of Glasgow, Scotland, was the leading speaker. The several convocations are well worthy of a more particular account by themselves, though here they will be only briefly enumerated and described as they occurred. They have an influence upon the character and career of the two schools, and stand in a relation to them and to the Christian public, of constantly increasing importance.

The principal daily meetings at this time were held every afternoon in the Trinitarian Congregational church of the village. One leading sermon preceded and followed by shorter addresses, and much admirable singing, occupied over two hours each afternoon. The singing was conducted by Mr. Sankey, assisted by Miss Bonar (now Mrs. Oates of Glasgow), Mr. and Mrs. James McGranahan, and Mr. and Mrs. George C. Stebbins. Dr. Bonar was assisted by Drs. George F. Pentecost (then of Brooklyn), A. J. Gordon of Boston, James H. Brooks of St. Louis, E. P.

Goodwin of Chicago; the evangelists, George C. Needham and Major Whittle, besides many others. Editors R. C. Morgan of the *London Christian*, and H. L. Wayland of the *National Baptist* of Philadelphia, were present, taking occasional part in the services. A somewhat closely connected presentation of the central Christian doctrines was given on the successive afternoons. Morning and evening worship, usually accompanied by several prayers and short addresses, was held in the chapel of East Hall. Special meetings of all sorts were held where they could be during the day, some of them out of doors or in a tent. These included meetings of ladies, and meetings devoted to the discussion of methods and statement of experience in particular fields of Christian work. The second convocation had less of a devotional character, and was more given to doctrinal and practical study than the first. Many eminent clergymen and others took an active part in it; and in the course of a month between eight and nine hundred people came and went in attendance upon the meetings. The school buildings, and every house in the

neighborhood that was open to receive boarders or lodgers, were crowded to the full most of the time. A large delegation from Great Britain came to Northfield. Intense interest was shown by nearly all, from the first day to the last. Many were present through a large part of the time; but most found that a week of close attention to the meetings was as much as strength or duty would allow. Many memorable words were spoken, and life-long impressions made of the highest value. A volume was soon afterward published by F. H. Revell of Chicago, containing a selection of the sermons and more important talks. It was entitled, "Gems from Northfield."

1881 - 82.

The third year of the Seminary opened September, 1881, with every place full. On the twelfth and thirteenth of the month long sessions were held by the trustees of both schools, preparatory to Mr. Moody's departure for Europe, which occurred on the twenty-second. On the twenty-fourth he sailed from Quebec. For the next three years, excepting the summer of 1883,

he was absent in Great Britain or on the Continent, carrying on evangelistic work; and his own house was given up entirely to the use of the school. For the first two years it was placed in charge of Miss Alice Rosa Hammond, whose sister, Miss Mary Lizzie Hammond, was then at the Boys' School. In the next year, 1883-4, it was in the care of Miss Fannie C. Holton. It held, during all this time, about twenty-five girls each term.

Never was a school more like a home than this; and few are the homes in which prevail so much of pure happiness, harmony, and that unselfish Christian spirit, which is the source of both, as for three years prevailed especially in this household of twenty-five girls, with their beloved and devoted teacher. With both teachers, this was the case. Among the pupils there were a few changes every term. But this only served to multiply the number of those in whose hearts were fixed the deep impressions and fadeless memory of this delightful home. Those who were ever privileged to participate in its daily life, witnessed a continual proof of the power of Christ's gospel to change and beautify character,

and to promote peace and good will. There was proof enough, for any one who daily saw it, to make all other proofs superfluous as evidences of the truth and power of the religion of Jesus Christ. But this represents a spirit that has prevailed in an unusual degree throughout all the Seminary, in every house, from the beginning until now.

October 5, 1881, Henry F. Durant, founder of Wellesley College, and one of the original trustees of the Northfield Seminary, died. The Seminary has, from the first, had a certain close relationship to Wellesley College, which is likely to grow more intimate as time passes. During the winter of Mr. Moody's Boston work, that of 1877-8, he resided at the house of Mr. Durant, with whom the education of young women was a theme of deep interest and frequent remark. Miss Tuttle came to Northfield from Wellesley. Miss Holton had spent three years at that college. The present principal of the Seminary is a Wellesley graduate, as are several of her assistants, while others of them were students there. All of the eleven young ladies, who thus far have gone from the

Northfield Seminary to college, have gone to Wellesley, and many are likely to follow them.

One feature of life at the Seminary is found in the large number of pupils who remain at the school during all or a part of the shorter vacations; some one or more of the teachers or matrons remaining also to take charge. This is owing to the distance of their homes, the expense of travel, or other causes. At these times everything is done that can be to make the days pass happily. Rides, games, and other means of recreation and amusement are employed.

The third school year closed with an address upon Education, given in the village church, by Dr. Edwin B. Webb of Boston. The address was followed by an excellent musical concert of the young ladies, under the direction of Mrs. Lucy E. Sanderson, who was then teacher of music in the school.

Other teachers, during this year, were Miss Mary L. Judd, Miss Helen Melvin, and Miss Mary M. Hartwell.

During the long summer vacation the Indian girls remained at the school, with one or two

others, all occupying the small cottage known as the Farm House.

1882 - 83.

The fourth year of the Seminary began with a new principal and a new dormitory.

Miss Emmer Frances Angell, M.D., a graduate in medicine of the Boston University, came to assume the principal charge of the school.

BONAR HALL.

During the summer of 1882, a good brick house, adjoining the school property, had been bought of Mrs. Henry Day, with an acre and a half of land about it. A large wooden extension and many improvements were added to it, making the total cost of the place twelve thousand five hundred dollars. It held forty pupils, and was opened full in September. Its first matron was Mrs. Carrie P. Thomas; and the teacher in charge of the house was Miss Amelia F. Willard, B.A.

The building was named Bonar Hall in memory of the visit made to Northfield by Dr. Andrew Bonar. His name was also given to the beautiful ravine north of the seminary known as Bonar

Glen, and there his memory will be kept green. A new teacher of this year was Miss Jenny Cutler Newcomb, and the matron of East Hall, still known only as the Seminary Building, was Miss Mary A. Prescott.

As Miss Angell was a physician especial attention was given this year to the subject of hygiene and physical culture, and an enthusiastic association for the promotion of these things was formed among the girls.

With the beginning of the spring term, April 11, 1883, Miss Hammond and all the Moody-House girls moved down to Bonar Hall, in expectation of the arrival of Mr. Moody's family from Europe, who were, for the summer, to occupy their own house.

April 12, 1883, arrived the first calendars of the Northfield Seminary that had been so far prepared. This first issue of the calendar contained a complete catalogue of all the pupils then attending the school; but the misuse often made of such catalogues led to the omission of the names in subsequent issues. The number of pupils given was one hundred and forty-four.

May 7, 1883, Mr. Moody arrived with his

family from England. June 27, 1883, the school year closed with a concert in the church, and an address on the Puritans by Professor John H. Hewitt of Williams College. July 3, Miss Angell was married, in the parlor of East Hall, to the Rev. Ellis Drake. The ceremony was conducted by Dr. George F. Pentecost; and the new principal left the Northfield Seminary, after one year's service, with the congratulations and regrets of many. Another teacher also left the school at this time, who, for three years, had most efficiently devoted herself to all its interests. The associate principal, Miss A. R. Hammond, was, on the tenth of October, married to Mr. Howard L. Porter, then of Lynn in this State, and now of Concord, New Hampshire. To her example, love, and believing prayers, many a pupil of the Northfield Seminary owes the most valuable experience and happiest lesson of her life.

1883 - 84.

With the fifth year, Miss Evelyn S. Hall, B.A., graduate of the first class of Wellesley College, the class of '79, became the principal. Miss

Holton, who had returned with Mr. Moody from an eighteen months' sojourn in Europe, again took her place in the Seminary, succeeding Miss Hammond in charge of the Moody House. Other new teachers at this time were Miss Mary E. Silverthorne, B.A. (Wellesley), and her sister, Claire E. Silverthorne, Miss Hall's sister, Harriet T. Hall, and Miss Fidelia Phelps. The last named, coming from Mount Holyoke, had already done missionary work in Natal, South Africa, whither she returned after two years spent in Northfield.

October 15, 1883, Mr. William Caldwell began running his express stage between the Seminary, post-office and railroad station, carrying all the mails, expressage and usual passengers, — an important addition to the facilities of the school. This was the year of the first senior class. It consisted of twelve members, four of whom were residents of Northfield.

Sunday, June 15, 1884, Dr. Theodore L. Cuyler of Brooklyn, N.Y., preached a memorable discourse to this class and the school, on the three texts:¹ "For every man shall bear his own bur-

¹ Gal. vi. 5; Gal. vi. 2; Ps. lv. 22.

den ;" "Bear ye one another's burdens ;" "Cast thy burden upon the Lord." The sermon was closed with an impressive account of the character and work of Mary Lyon, founder of Mount Holyoke Seminary forty-seven years before, and of the significance of that history for the daughter institution represented here.

June 19, 1884, was the first day of graduation. The annual address was given by Dr. Ruen Thomas, of Brookline, Mass. July 21, Mr. Moody arrived home from England, having finished his long London campaign, a little too late to witness this first graduation from the school.

1884 - 85.

September 16, 1884, soon after the beginning of the sixth year, the school was favored with a visit and address upon missions from Rev. Henry Grattan Guinness and his wife, from London. Mrs. Guinness particularly described the region and prospects of the Congo.

November 5, Miss Lucy Rider, M.A., an Oberlin graduate, and now Mrs. J. L. Myer of Chicago, well known in Sunday-school work,

came to the Seminary. She spent the year at Northfield as special Bible instructor for both schools, doing efficient work, and highly regarded by all. Miss Holton took charge of East Hall, the Moody House being no longer used by the school. The other new teachers of the year were: Adeline F. Pettee and Helen C. Flint (Mount Holyoke), Charlotte H. Conant, B.A., Joanna M. Campbell, and Ellen S. Sherman (Wellesley).

During most of this year the Frederick Marquand Memorial Hall was building, which had been begun in the fall of 1883. October 13, 1883, the first payment was made toward this new dormitory, by Mr. D. W. McWilliams, as residuary legatee of the Marquand estate; and by December, 1884, the Hall was finished, at a cost of sixty-seven thousand dollars.

In the spring of 1884, the new Recitation Hall was also begun, the original schoolhouse having been entirely outgrown. It was completed by the end of the school year in June, 1885, costing forty thousand dollars. These two handsome buildings—the first of fine brick, the second of feldspathic granite, quarried in the

Northfield Mountain, are both admirably adapted to their purposes. Of the latter the basement is partially occupied by laboratories, the first floor by recitation-rooms, large and small, and the second floor by a great hall, capable of holding, comfortably seated, nine hundred persons, and often packed with an audience of more than a thousand. This hall, by drop doors, may be divided into three large rooms, of which the central one serves as the principal chapel and assembly-room for the school on ordinary occasions, while the room in its full extent is called into requisition during the convocations, and on high days.

Miss Hall moved into Marquand immediately after the holidays, with forty or fifty girls, including a number of new scholars.

On the 5th of February, 1885, Marquand Hall was formally opened, with the celebration of the eightieth birthday of Mrs. Betsey Moody, this being also the forty-eighth of her son, D. L. Moody. Mrs. Moody held a reception in the chapel of Marquand, which was beautifully decorated. Nearly all the members of both schools were present; and many of the older

people of Northfield, who had been friends and neighbors for many years. Others came from a distance to be present. Letters, telegrams, and cablegrams of congratulation, prayer, and blessing had been received from many places, some of which were read during the reception. Interesting addresses and delightful music were given. Two hymns with tunes were composed expressly for this occasion, and were exceedingly well rendered by a choir of the young men and girls in the gallery of the chapel. One hymn, entitled "Fourscore Years," was written by Julia M. Johnston,¹ and set to music by Miss Rider. The other hymn, by Major Whittle, tune by James McGranahan, is the one afterwards altered and published as No. 5, in "The Gospel Choir," "I Know Whom I have Believed." It was a merry time for every one, a memorable occasion for the two schools, for all Northfield, and for the friends and chief participants in the event.

In the spring of 1885 a handsome macadamized road was constructed connecting the various

¹ Author of "School of the Master, and Other Religious Verse." A. D. F. Randolph & Co., New York.

houses, and a large amount of grading done. Some six or seven acres of picturesque ground, near the Seminary, with a waterfall, were bought for the school by Mr. John Wanamaker of Philadelphia; and at his expense a dam was built, making a pretty pond, nearly three acres in extent. Boats on this pond in summer, and ice in winter, afford inviting opportunities of recreation.

June 6, was class-day.

In the afternoon of June 7, Mr. Moody, for the first time, preached in the great Hall of the new Recitation building, on the Bible invitation "Come."

June 14, the annual sermon to the graduating class was preached for the first time in this Hall, at four in the afternoon, by Rev. Henry A. Stimson of Worcester.

June 17, the new Hall received its formal dedication, at which an admirable address on Christian education was delivered by Dr. Arthur T. Pierson of Philadelphia.

June 18, Thursday, was graduation day, on which the address to the senior class, of sixteen members, was given by Dr. A. J. Gordon of

Boston. In the chapel of Marquand, during the afternoon reception held by the teachers, occurred the marriage of a pupil, Miss Larson, to Robert Watson of Chicago. This, with Miss Angell's marriage in East Hall, in July, 1883, makes two weddings that have taken place at the Seminary.

So closed the sixth and best year up to that time in the history of the school. In nearly all departments since then a marked advance has been annually made.

THE THIRD GENERAL CONVOCATION.

In August, 1885, occurred the third general convocation. It was signalized by the presence of J. E. K. Studd of London, who went from Northfield to visit colleges all over the United States, giving a strong, new impetus to their Christian life; also by the presence of the two eminent temperance advocates, — William Noble of London, and John B. Gough. Here Mr. Gough delivered one of the last addresses of his life, and, with his failing body and triumphant spirit, made upon his hearers a deep and indelible impression of pathos and of power.

An address by Dr. A. T. Pierson, upon foreign missions, will never be forgotten by its hearers. Its comprehensive view of this subject, and the eloquence and power with which it was presented, may, in some measure, be seen and felt in the volume entitled, "The Crisis of Missions," subsequently issued by Dr. Pierson, in the preparation of which he was then engaged, the wide and flaming thoughts of which filled his mind. The book was published by Robert Carter, New York, 1886. Dr. A. J. Gordon spoke a number of times upon the ideal, possibilities, and factors of Christian life, in words that are fresh every time they are heard, and deeply stir the hearts of those who listen. The particular views commonly presented by Dr. Gordon at the several conventions, may also be found in his books, published by F. H. Revell, and in the monthly periodical, called *The Watchword*, that he edits in Boston.

1885 - 86.

With the seventh year came as new teachers, Mary C. Strong, B.S.; Lizzie M. Larned, B.A.; Amanda C. Northrop (Wellesley); and as assist-

ant to Mrs. Sanderson in music, Harriet N. Clark. During this year, Miss Prescott, matron of East Hall, went away ill, and died. Her place was taken by Ina B. Wilson, a graduate of the Seminary. Mary A. Cutler, another graduate, was matron of Bonar Hall, and Leila S. Kibbey, a former student at the Seminary, of Marquand.

The school opened with greatly increased facilities and brightest prospects. But on the fifteenth of January, Bonar Hall was burned to the ground. A lighted lamp in the evening had been left standing directly under a bookcase. This caught fire, and the flame penetrated the wall to the lath and timber. It was impossible to reach the fire until it had got beyond control. The cold was severe, and the discomfort great, but there was no panic, no person injured; and only the personal effects of those who occupied the room where the disaster began were destroyed. Marquand Hall had not yet been wholly filled up; so most of the shelterless girls and teachers went there. The Marquand girls gave up to them their own beds, themselves going into the attic for the night; and after a few days, though the buildings were crowded to their utmost

capacity, gratitude, pity, and peace were not left out, and all settled down to regular work.

During this winter Rev. W. J. Erdman gave to the two schools a short course of doctrinal instruction. After him, in March, 1886, Dr. Lyman Abbott came to Northfield, giving several addresses to each school upon some of the first principles of Christian life. He was listened to with the deepest interest. His words went into the very hearts of many; and of all the admirable speakers who have addressed the schools at different times, none would be more gladly heard again, by most of those who heard him then, than Lyman Abbott. The material of these addresses has been reproduced by Dr. Abbott in a volume entitled "In Aid of Faith," published by E. P. Dutton & Co., in New York, 1886.

In the spring of 1886 a wooden cottage was opened for girls. It is called Maple Cottage, and holds fourteen. Another and larger wooden building, called Hillside Cottage, having a capacity for twenty-five pupils, was made ready during this summer, and opened in the fall. Both houses together cost about six thousand dollars.

The graduating class numbered eleven. The

annual sermon was preached by Dr. Marvin R. Vincent of New York; and on June 17 the annual address was given by Dr. Albert H. Plumb of Boston.

Occupying the whole month of July, the first convention of college students was held at Mount Hermon.

THE FOURTH GENERAL CONVOCATION.

The fourth convocation occurred in August, 1886. Among these annual gatherings, it is hard to pick and choose. Every one of them has been characterized by a range and quality of instruction, mental and spiritual stimulation, and a combination of solemnity and enthusiasm, that are rarely found together. The most prominent new speakers of this year were the Rev. Marcus Rainsford, incumbent of Belgrave Chapel, London, Eng., and Dr. Nathaniel West of St. Paul, Minn. Besides these, Drs. Gordon and Pierson, A. F. Schauffler of New York, Major Whittle, H. M. Parsons of Toronto, W. J. Erdman of Boston, William E. Blackstone of Chicago, and others, added much to the interest of the meetings.

Another Northfield convocation volume, containing selections of and from the principal addresses of this occasion, was published by Mr. Revell during the succeeding fall. Like the former volume, it was edited by T. J. Shanks of the *New York Witness*, and was introduced by him with a general account of Northfield, and its institutions. In virtue of this introduction, it was entitled "D. L. Moody at Home," though without that gentleman's consent. It contains a valuable and interesting record of a memorable time, and of thoughts eminently fitted to stimulate Christian life and work.

1886-87.

During its eighth year, the Seminary suffered an irreparable loss. Since the preceding winter Miss Fannie C. Holton had been slowly failing in health. In September, 1886, it became evident that she was in the first stage of consumption, and her only earthly hope of throwing off the disease lay in escaping to another climate. She started immediately for the West, accompanied by a sister, and, after some delay among friends in Minnesota, reached Santa Barbara,

Cal., by the middle of October. After three weeks there it seemed best to go on to Pasadena. But here again she continued to fail, until her death, which occurred on the 19th of February, 1887. Her remains were sent to Northfield, where on the 2d of March, in the great Hall of the Seminary was held a memorable funeral service. The sermon was preached by Rev. Franklin S. Hatch, who for some weeks had been supplying the pulpit of the Congregational Church in Northfield. It was followed by a brief address from Mr. Moody, to whom the death of Miss Holton was a profound bereavement. She was his own cousin, and had also for much of ten years, been an intimate member of his family. There had been no one on whose good judgment and unselfish devotion to the work he had more depended in developing the plans and furthering the interests of the Seminary; and there has been no one person to whom the school is under greater obligation.

Beloved by her associates in work, and by her pupils, the beauty of her character, and the wisdom of her government and instruction, made upon many hearts deep and enduring

impressions of good that cannot fail to find expression in many lives.

WESTON HALL.

In the fall of 1886 the corner stone was laid of another new dormitory, to hold forty-five pupils. It was finished in the summer of 1887, at a cost of twenty-five thousand dollars, — the gift of David M. Weston of Boston, president of the trustees of the School, who also has handsomely furnished the building at his own expense. It is constructed of brick, and, in outward appearance, plainer than the houses which preceded it ; but within it is exceedingly comfortable and comely. It is called Weston Hall.

THE TALCOTT LIBRARY.

In the spring of 1887 was begun the erection of a library building. This is of Northfield granite, and is the gift of James Talcott of New York, also a trustee of the school. There was present at the laying of its corner stone the Rev. Mark Guy Pearse of England, a well-known author of religious books, who made an

address, followed by Franklin Fairbanks of St. Johnsbury, Vt., and others.

Another building, erected in the summer of 1887, is an immense barn, costing not far from ten thousand dollars, and complete in every arrangement for the cattle, horses, vehicles, and hay belonging to the school.

The new teachers this year were, Elizabeth S. Jones, B.A. (Wellesley), who took charge of East Hall, in place of Miss Holton; Carrie J. Newell, B.A. (Wellesley), who came chiefly to be librarian; Mary E. Hill (Mount Holyoke); and Florence I. Rowley (Abbott Academy). Mrs. Sanderson, who during four years had efficiently conducted the musical instruction of the Seminary, not returning, her place was taken by Mr. A. J. Phillips, in charge of vocal instruction, and Mrs. H. G. Stratton and Mrs. Phillips in charge of instrumental. A new matron in East Hall, was Miss Emma E. Thrasher.

Sunday, June 12, occurred the annual sermon, preached this year by Mr. Moody, on the Holy Spirit as the supreme and indispensable factor in the preparation for life's work.

June 16 was the fourth graduation day, the senior class numbering eleven. The address was given by Dr. Alexander McKenzie of Cambridge. The first graduation from the Boys' School occurred on the twenty-eighth of this month.

From the third to the twelfth of July, 1887, the

SECOND CONVENTION OF COLLEGE STUDENTS
was held at the Seminary; and from the second to the twelfth of August,

THE FIFTH GENERAL CONVOCATION.

In the freshness and range of thought presented, these two conventions surpassed all previous ones; and also in the deep impression conveyed, that doctrines are of little worth except as they make character; that they fail of their end if they fail in this; that the ideal of character, as well as "the end of the commandment is love out of a pure heart and a good conscience, and faith unfeigned, from which things some having swerved have been turned aside unto vain babbling."¹

¹ 1 Tim. i. 5, 6.

Among the new men speaking at the College Convention were Professor Henry Drummond of Scotland, Joseph Cook, Dr. John A. Broadus of Kentucky, Professor L. T. Townsend of Boston, Dr. Jacob Chamberlain of India, and Horace L. Hastings of Boston. In the August Convention there were Professor Drummond, Professor W. H. Green of Princeton, Josiah Strong, author of "Our Country," Editor R. C. Morgan of the London "Christian," Dr. George F. Pentecost, Francis Murphy and his son, the temperance advocates. Besides these speakers were Drs. A. J. Gordon, A. T. Pierson, W. W. Clark, H. L. Wayland of Philadelphia, and others who have taken part in former conventions.

A number of the chief addresses and discussions of the College convention of this year were published by Mr. Revell, in a volume called "A College of Colleges." In it an interesting account is supplied by the editor, T. J. Shanks, of the intercollegiate Young Men's Christian Association movement, and of the college convention held at Mount Hermon the year before, and its extraordinary results through-

out the country. At the first convention, two hundred and forty students were present, from ninety institutions. At the second gathering, eighty-two colleges and schools were represented by over four hundred students. This is but the beginning of what is to be.

1887-88.

The ninth year of the Seminary began with every building full to the number of two hundred and fifty-two boarding pupils and eighteen teachers. There were seventeen day scholars who belonged to Northfield, and six who came to board in town, that they might attend the school, for whom there was no room in the school buildings. This made a total number of two hundred and seventy-five pupils. The new teachers were Mary E. Hayden, B.S.; Sarah Conant, B.S.; Emily M. Evans, B.S.; Rosena D. Rowe, and Ella F. Prout (Wellesley). The matron of East Hall was at first Miss Theo Ruggles, and afterwards Miss Thankful C. Wilder. The matron of Weston, Mrs. Mary E. Clark, and of Marquand, as from the first, Miss Leila S. Kibbey. During the year Miss Kibbey

became buyer for the school, and her place as matron was taken by Mrs. Julia E. Birkenmayer.

October 19, occurred at Marquand the first death within the Seminary walls. Faith Bullard, a pupil beginning her third year at the school, who had always exhibited excellent health, was suddenly stricken down with some internal lesion, and died after a few days' sickness. She left a good record as a faithful Christian.

November 15, Mr. Marshall, who from the beginning of the Seminary had been its treasurer, and the assiduous promoter of all its interests, made over the books to Mr. J. J. Estey of Brattleboro, Vt., who had been vice-president of the trustees. Mr. Marshall felt constrained to take this step on grounds of health, but the Seminary may still hope to enjoy the benefit of his active sympathy in its welfare.

The school, soon after its fall opening, was favored by an address from Professor Henry Drummond. Others were given by Sir Arthur Blackwood and Lord Kinnaird, from England. During the year Edward B. Perry, the blind pianist, gave an exceptionally fine musical entertainment at the Seminary, as well as one at

Mount Hermon. Colonel Elliot F. Shepard of New York, C. E. Bolton, Dr. Sheldon Jackson, and Sidney Dickenson delivered addresses or lectures. Miss Ida Clothier spoke on the work of the W. C. T. U., and Miss Hunt on that of the New West Education Commission.

The last three weeks of the school year were filled with events of interest and importance.

On Friday, June 1, 1888, "The Northfield" was opened to the public; a fine, new hotel, owned by a stock company, whose president is D. M. Weston, the president of the board of trustees of the Seminary. This hotel is designed to be managed as a first-class house, expressly adapted to the needs of many who now annually visit Northfield to attend the summer conventions, or as friends of the two schools. It was opened with an overflowing company of invited guests. On Saturday, the next day, the Talcott Library was formally opened and dedicated. The cost of this building and its furniture was about twenty thousand dollars. It has a capacity for forty thousand volumes, and contains, besides the book-room, a delightful reading-room, a storage-room, toilet-

room, and librarian's office. Nearly a thousand persons were present at the addresses, which were given in Recitation Hall during the afternoon. Later, at half-past six o'clock of the same day, there was laid the corner-stone of a new church. This building was made necessary by the growth of the two schools, both of which will attend worship regularly within its walls. In the evening Mr. Sankey conducted a praise-service, and Mr. Moody preached in Recitation Hall. On Sunday, June 3, services were held in the Hall morning, afternoon, and evening. At the first, the Rev. J. H. Sammis of Michigan preached. At three P.M. Mrs. Margaret Bottome addressed the Association of King's Daughters, and Mr. Moody preached in the evening. On Monday, the fourth, the third annual meeting of the Students' Aid Society was held in the new hotel, the most favorable reports being rendered of the society's work and progress. At four in the afternoon an interesting address to a large audience of children was given in the Hall by Charles Carleton Coffin, on the Civil War. In the evening Dr. A. J. F. Behrends of Brooklyn held a great audience spellbound, by an expo-

sition of the one hundred and thirty-ninth psalm.

The senior class-day occurred June 8, and its exercises were of unusual interest. A tower clock was then presented to the school by this class, which had raised one-half of the one thousand dollars, which was the cost of the clock; the other half being given by Mrs. Farmer Hall of England. The annual sermon to the senior class was delivered Sunday morning, June 17, by Rev. Dr. William Ormiston of New York, on the text "Help those women who labored with me in the gospel." (Phil. iv. 3.) Graduation day was Wednesday, the twentieth, and the address was given by O. P. Gifford, D.D., of Boston. To each of the ten members of the graduating class, Mr. Moody presented a copy of Professor Drummond's memorable address upon "Love the Supreme Gift," commending it to their most earnest study and practice.

THE THIRD COLLEGE CONVENTION

Was held during the first fortnight of July, 1888, at the Seminary, about four hundred students being present from over ninety institutions.

Twelve came from Europe, representing Oxford, Cambridge, Edinburgh, and Utrecht universities. J. Hudson Taylor, of the China Inland Mission, Henry Clay Trumbull, Dr. Broadus, Bishop Hendrix, Dr. Alexander McKenzie of Cambridge, Mass., Prof. W. R. Harper of Yale University, Rev. G. W. Chamberlain of Brazil, Robert P. Wilder, and a number of Y. M. C. A. secretaries, were the principal speakers, besides the leader of the convention. The singing was led by D. B. Towner. The principal addresses were again published in a volume entitled "College Students at Northfield," editor and publisher as before.

THE SIXTH GENERAL BIBLE CONFERENCE

Came during the first ten days of August. The singing was conducted by Messrs. Sankey and Stebbins. Mr. Taylor of China spoke often, and a large number of foreign missionaries, more than at any previous conference in Northfield, were present through the meetings. H. L. Hastings, W. W. Clark, George Needham, Rev. Henry B. Hartzler of Harrisburg, Penn., Dr. Peloubet, and Rev. C. W. Shelton of the

American Missionary Society, were among the speakers.

Dr. T. S. Hamlin of Washington wrote of this conference: "The salient feature of these meetings is their spiritual power. They quicken the spiritual life. All feel that they draw near to God. The Bible is constantly exalted. Christ is every hour magnified. The power of the Spirit is insisted upon as the only source of real usefulness. The prayers are very fervent and tender. The seasons of silent prayer are most impressive. Christian union is realized, for denominational names are carefully ignored."¹

1888-89.

The tenth year of the Seminary opened with two hundred and seventy-four students, every place being filled. A great number of applicants were refused for lack of room, as has been the case every year. Miss Pettee acted as principal, in the absence of Miss Hall. A course of practical instruction in Domestic Science was begun. It was planned by Miss Emily Huntington, founder of the Kitchen Garden, and

¹ *The Christian Union*, August 23, 1888.

comprises the four branches of Housewifery, Cooking, Laundry-work, and Sewing. The department was put in charge of Miss Olivia Tracy, and has been successful. The young ladies have taken hold of it with enthusiasm and profit, and the advantage of their work is increasingly felt in the regular domestic arrangements of the school.

III.

DESCRIPTION OF THE SEMINARY.

THUS the purpose of the Northfield Seminary has been shown, and a brief chronicle given of important and illustrative facts connected with its history to this time.

Some further summary statements will show more particularly its internal character and work, and the results already achieved. The financial history of the institution, together with its present needs and prospects, will be considered last.

I. FARM.

The present extent of the land belonging to the Seminary, on which its buildings stand, is about two hundred and seventy acres. From forty to fifty acres of this is woodland; eighty acres produce hay. About six acres in all, but scattered, form an apple-orchard. From two to

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six acres are annually sown with oats, and the same amount with rye, — both for the use of the barns. At one time, five acres were given to Indian corn. The remainder of the land is uncultivated.

This school farm has, from the beginning, been under the superintendence of Mr. George Moody. The number of men constantly employed upon it is from ten to fourteen. Belonging to the farm are six horses and fifty head of horned cattle. The daily demand for milk averages one pint for each person in the school. This is met by the cows belonging to the school. The butter used by the school is bought from the Northfield Creamery and other sources, and the demand for butter averages a little less than a pound a week for every person, being largest in the spring of the year. Milk, hay, apples, and a little pork and beef constitute nearly all the produce of the farm; and, excepting a few of the apples, all are used by the farm or the school. Most of the hay land was so poor at the first, as to produce then only forty tons. But the same land has been so much improved as to bear, in the summer of 1887, not less than one

hundred and sixty tons, which is the capacity of the new great barn ; and in 1888, one hundred and ninety tons.

The orchard has produced never less than seventy-five barrels, and as much as two hundred and fifty barrels of sound picked apples, besides the second lot or gleaning, amounting each year to about one-half as much more.

II. THE SCHOOL.

1. *Hours.*—The daily programme of school life is a thing of importance in many ways. It is planned wisely just in that degree in which it promotes the fullest physical, intellectual, and spiritual health, of all who are subject to it.

The Seminary day is one of fifteen and a quarter hours long. It begins at 6.15 A.M. and ends at 9.30 P.M., excepting on Saturday, when the time of rising is 6.45 A.M., and on Sunday, when it is 7.15 A.M. This allows a long night of never less than eight and three-quarters hours for sleep. Seven hours and twenty minutes a day are required for study and recitation. One and a quarter hour, and in a few cases one and a half hour, are required for domestic work.

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Twenty minutes are given to morning worship, attended by the whole school together in the great hall; fifteen minutes to evening worship, held in each house separately. After the evening study hour, twenty minutes, called *the silent time*, is set apart as an opportunity for entire privacy. As most of the rooms are occupied by two persons, the silent time is taken in turn; first by one-half of the number of pupils in a house, followed by the other half; no two being together in a bedroom at the same time. This insures to every one at least one short period of such privacy each day for the highest uses.

Allowing further, an hour for dressing, one and one-half for meals; and adding together all these periods named, making exactly twelve hours, the time left daily for recreation and miscellaneous duties, amounts to three hours and fifteen minutes.

For ordinary days, the following, subject to change, is the

TIME TABLE.

Rising	6.15 A.M.
Breakfast	7.00
First Recitation Period	8.15-8.55

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Chapel	9.00
Recitation Periods	9.20-12.00
Dinner	12.30
Recitation Periods	2.00-4.30
Supper	6.00
Worship	6.30
Study	7.00-8.30
Silent Time	{ 8.30-8.50 ; 8.50-9.10
Retiring	9.30

2. *Domestic Work.* — At the beginning of every term two programmes are made, one for the recitations, and one for the domestic work; and these are so planned as not to conflict with each other. Both programmes serve for one full term, though exceptional alterations in them are made. All of the house-work in each building is done by the girls, under the care of matrons. An exception is made only of the hardest, as some one is hired once a week to wash the long floors.

This required work is regarded as an important part of education. It develops efficiency in a department where every woman ought to be efficient. But more than this, it develops character; and nothing that the girls have to do is a better test of character than this domestic work.

Every pupil has her own part of it to do. In the largest dormitory, Marquand Hall, the work falls into from twelve to fourteen divisions. Where several girls come in the same division, they form a circle responsible to one of their number.

In the laundry, besides doing as a part of the required work the washing of all the house linen, a large majority of the pupils do their own washing also.

3. *Gymnasium and General Recreation.*—Lest the domestic work should not furnish, with walking, coasting, skating, or rowing, a sufficient variety of exercise, a large room has been fitted up as a gymnasium, with apparatus costing some three hundred and seventy-five dollars. This was first used in January, 1887; and throughout the winter a half-hour of gymnastic exercise, in suits, is required twice a week of those who seem especially to need it, the room not being equal to the need of the whole school. During the winter of 1888-9 about fifty students regularly had this exercise. Further than this, not less than half an hour of outdoor exercise is expected every day of all who are able to go out,

and who have not worked in the gymnasium. The best facilities exist in winter for sport on the snow and ice. In spring and fall the beautiful surroundings of the school give every inducement to rambling, and botanizing, while an attractive pond on the Seminary grounds, nearly three acres in extent, is provided with boats for rowing.

4. *Studies.* — The studies pursued at the Seminary are divided into two courses of four years each, with a preparatory year leading to them. As the majority of those who take them are not looking forward to entering college, or any more advanced school, upon leaving Northfield, these two courses, called the English and the Latin, are planned, to provide a general education of the grade of a completely furnished high school or academy. But, in addition to the instruction that is common to such schools, unusual facilities are provided for instruction in the two departments of the Bible and Music.

BIBLE STUDY.

The first thing to be noted in regard to the Bible study is the large encouragement and stim-

ulus given to voluntary reading and searching of the Scriptures. A goodly number search the Scriptures for themselves, to see if the things be so of which they hear,¹ and to learn what that truth is on which they must build up their lives. This fact is of the first importance, and this result alone is looked upon by the friends of the school as worth the entire expenditure of means and effort, which has from the first been made.

In the way of formal instruction, first, every class receives one weekly lesson in addition to what is learned for the Sunday school. In the preparatory year, the principal doctrines are studied without a catechism, and in the Bible itself, by a careful comparison of the principal passages in which each doctrine is inculcated and illustrated.

Thus are taken up in turn: Repentance; Faith; Regeneration; Justification; Assurance; Sanctification; God, his Attributes; Christ, his Character and Mission; the Holy Spirit. In the third term of the preparatory year are taken up the history of the biblical canon, and some special consideration of the prophecies, types, and para-

¹ Acts xvii. 11.

bles. This first year's work is called the study of fundamental truths.

Then for a year and one term Bible history is taken up from Genesis to the establishment of the Jewish Monarchy. For two terms of the third year, the New Testament is studied in the Acts and the Epistles; in the fourth year is studied the Jewish Monarchy; in the fifth and last year, the life of Christ. Thus, in the course of five years, the whole of the biblical history is gone over, and the leading doctrines, to which special attention is directed for one year, are incidentally considered during every year of the course. It is required that the Bible itself be chiefly read and searched and compared with itself, rather than books about the Bible, to get at a proper knowledge of its themes, and to fix its very words permanently in the mind.

A number of the pupils have a required Bible lesson twice a week, and it is hoped that ere long this arrangement may be made for all the school, so that two lessons a week, rather than one, may be had by every pupil. Next, in addition to this required work, there is a Normal

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Bible Class open to pupils of every class as optional work, designed to prepare them to become teachers. Finally, the daily morning and evening worship, and various religious meetings of the week, afford large opportunities for extending the range of biblical knowledge among the pupils, and deepening their impressions of the truth.

In connection with the Bible, there has also been one term of the year given to Church History. Besides the regular instruction provided by the school, frequent Bible readings and addresses on religious topics are given by Mr. Moody, and by others invited to Northfield during the school year.

MUSIC.

Class instruction in vocal music is given, without extra charge, twice a week throughout the year, and through every year of all the courses, — Preparatory, English, and Latin. Attendance to this is required of every pupil who is not obviously incapacitated for singing, or who has not already advanced beyond the requirements. Thus all who remain long at the Seminary have

the opportunity of learning to read music with freedom, and of considerable voice cultivation.

Further than this, private lessons in singing and on the piano or organ once a week, with the use of the instruments for an hour a day, are provided at nine dollars and ten dollars a term.

A choir called the Estey Chorus also receives, without extra charge, some special training, weekly, in both sacred and secular music; and, at present, a class exists for the special study of church music.

The amount of time daily required for study and recitations is a little over seven hours. The number of required recitations each day is usually three. Saturday is the holiday.

5. *Outside Help.*—Every term the regular work of study is varied and helped by an occasional lecture or address upon some topic of general interest, given at the Seminary. This is given sometimes by a visitor; at times by some one paid to come for this purpose. Every year the school has had the privilege of listening to some distinguished visitors; but there is no fund

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for securing regularly the benefit of adequate instruction of this sort.

6. *Library.*—The Seminary Library numbers now about thirty-five hundred books. Most of these have been given to the school by its friends, among whom three publishing firms have given nearly the entire list of their publications. These are Messrs. Morgan & Scott, and The Religious Tract Society, both of London, and Warren F. Draper of Andover. The latter has sent to each of the two schools a large representation of the very valuable books upon his list.

But many more are needed, for immediate and constant use, of works bearing directly upon the various studies pursued in the school. Reference books of every kind, and standard literature, need to be much better represented than they are. Some reading in connection with the class work is required in a number of cases; and now, with the completion of the new library building, and the facilities of an excellent reading-room, the demand for many well-selected books is much increased. A trained librarian has been employed, by whom the books in hand are in process of cataloguing by the card and Dewey

system. A few papers and magazines are subscribed for by the school, and others are given to it every year. But the annual interest of not less than five thousand dollars will be needed to maintain the library and reading-room in the condition of their best service.

III. THE GIRLS.

1. *Age and Health.* — Every pupil who enters the Seminary must be at least fifteen years of age; and the ages of most range from fifteen to twenty. Every one must enter with good health. The work of the school is every way fitted to make the strong yet stronger, but cannot be undertaken by those in feeble health. But few cases in all of serious illness have occurred at the school, and only one death in its first ten years. A number of the pupils have entered in poor health, who have soon proved unfitted for their work, and have been forced accordingly to return home. But the health qualification has been strongly insisted on, and in general the sanitary history of the school has been excellent. It is believed that few schools for young ladies make so good a showing as

this, in the point of general and vigorous health among the pupils:

2. *Class of Pupils.* — As the school is especially intended for pupils of small means, so it especially encourages the attendance of those who have lacked good early opportunities of education, but are eager to learn, and of those who have previously been thrown upon their own resources. About one-fifth part of the present number of pupils has been more or less engaged in various activities for self-support, before coming to the Seminary; and many spend a part of their vacations in this way. These facts have much to do with the character of the school. They guarantee the presence of a much larger proportion than is usual in other schools of those pupils who come with a mature and earnest purpose in view, who are determined to do their best to fit themselves for the work and responsibilities of life.

3. *Religious Activity.* — Further than this, there has been every year, from the beginning, a marked degree of religious life among the pupils, of a type both active and healthy. The proportion of professed Christians has always been a

large majority of the whole number in attendance; and the number who give unmistakable evidence of their faith in their lives, form a good proportion of this majority. Many become Christians during their connection with the school; and to those who are in a position to see it no other sight is so beautiful, or deeply interesting, as the silent transformation and growth of character, under the power of the gospel, that may here be witnessed every day.

All along through the year, and every year, new instances are continually occurring of those who find their way into the light of Christ; and before the middle of each school year usually a considerable number have made open confession of faith, some uniting with the village church. At the present time, fully seven-eighths of the entire number are professing Christians.

Thus it may be seen, that to a degree uncommon among schools, the pupils of the Northfield Seminary have, from the beginning of its history, shown sound bodies, eager minds, an earnest desire for self-improvement, and a Christian purpose in life. Aside from the fidelity in common duties, and the loving Christian spirit that pre-

vails among many of the pupils, their Christian activities are at this time to be mainly found in four directions: in their service as Sunday-school teachers, to which ten or twelve weekly devote themselves; in their weekly meetings, in the work of the organization called *The King's Daughters*, and in that of *The Missionary Society*.

Of *religious meetings*, held at regular intervals at the Seminary, there are five: four weekly prayer-meetings, and a missionary meeting once a month. On Wednesday evening there is a general prayer-meeting in each house, in charge of one of the young ladies, open to the whole school. On Friday afternoon the senior class holds a class prayer-meeting, after the Bible recitation. Saturday evening there are corridor meetings held among the students rooming on different floors. On alternate Sunday evenings there are general and section meetings, in charge of the teachers. On the first Sunday evening of each month is held the meeting of the Missionary Society, at which the president of the society presides.

All these meetings are in general well attended, interesting, and profitable.

The society of *King's Daughters*, founded originally by Mrs. Frank Bottome of New York, Jan. 13, 1886, and now widely extended among young ladies, is designed for the promotion of personal piety and usefulness, by pledging its members to the faithful daily use of the means of grace, and the daily doing of kind deeds. Every member of the society in the Seminary signs the following pledge : —

“ I pledge myself, as one of the *King's Daughters*, to make it my purpose, daily to acquaint myself with God, my Father, through the reading of his word and prayer ; to try, as his daughter, to be true and pure in thought, word, and deed ; to try to be uniformly unselfish, cheerful, and helpful ; and in all things to strive to follow the example of him ‘ who went about doing good,’ and who ‘ came not to be ministered unto, but to minister.’ ”

A beautiful vesper service, arranged by the *King's Daughters*, is held from time to time, and the society holds itself ready as a committee of relief and help to answer various calls for kindly work. Among other things that it undertakes is the preparation of Christmas gifts, and, in their season, the collection of flowers for hospitals.

The Missionary Society has, from the first,

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been decidedly active, and done much to promote among the students an earnest desire to carry or send the gospel to the heathen, the freedmen, and the poor. No records are preserved of the society during the first four years of the school, but the records of the last five years are explicit and satisfactory. The following programme of the meeting held October 9, 1887, fairly represents the usual exercises. One central topic is selected for each meeting, which on this occasion was *Medical Missions*.

- I. Anthem, "Angels of Peace." By Estey Chorus.
- II. Singing, "Holy, Holy, Holy, Lord God Almighty."
- III. Responsive Scripture Reading. Matt. iv. 17-25.
- IV. Prayer : Chant, "Glory be to the Father."
- V. Medical Missions, their Need. By Miss —.
- VI. Singing, "Rock of Ages." By Estey Chorus.
- VII. Women's Medical Mission in Foreign Lands. By Miss —.
- VIII. Vocal Solo, "Nothing to Pay." By —.
- IX. Report on Medical Missions in China, now under care of Harold Schoffield. By Miss —.
- X. Report of Convention at Springfield. By Misses — —. (Two of the young ladies had attended the meeting of the American Board.)
- XI. Short Address. By a gentleman visiting in Northfield.
- XII. Anthem, "God be Merciful to Us." By Estey Chorus.

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The officers of the society are elected at the last meeting, held in June of each year, for the next year. For the present and preceding five years the presidents have been, —

1883-84	. . . .	Miss Nellie Russell.
1884-85	. . . .	Miss Nellie Russell.
1885-86	. . . .	Miss Rosabelle C. Temple.
1886-87	. . . .	Miss Mary W. Walker.
1887-88	. . . .	Miss Carrie L. Platt.
1888-89	. . . .	Miss Mary Craven.

The treasurer's report for five years speaks for itself, and is a valuable testimony to the character of the school. The sums in the treasury of the society at the end of each school year have been, —

In June, 1884	. . . . .	\$75
In June, 1885	. . . . .	102
In June, 1886	. . . . .	125
In June, 1887	. . . . .	245
In June, 1888	. . . . .	252

Of the first sum, \$60 was appropriated for the education of a pupil in a mission school in Bulgaria, and \$15 to work among the freedmen in the South.

Of the second sum, \$35 were sent to Bulgaria; \$25 to Natal, toward the education of a Zulu girl; \$20 to the American Seaman's Friend Society for a seaman's library; \$10 to the South, and \$10 to the New West Education Commission.

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Of the third sum, \$35 to Bulgaria, \$25 to Natal, \$20 for a Seaman's Library, \$20 to the South, \$25 to India.

Of the fourth sum, \$30 to Bulgaria, \$25 to Natal, \$25 to the South, \$25 to the New West Education Commission, \$25 to India, \$30 to China, \$25 for a Seaman's Library, \$15 to Poles and Bohemians, \$10 to Mrs. L. R. Myer's Training School in Chicago for City Missionaries, \$10 to the Bible and Fruit Mission in New York.

Of the fifth sum, \$35 to Bulgaria, \$25 to Natal, \$30 to China, \$25 to Utah, \$30 to Alaska, \$25 to India, \$20 to Mrs. Myer's Training School in Chicago, \$10 to New York Fruit and Flower Mission, \$10 to Mrs. Steel's School for the Freedmen at Chattanooga, \$25 to Brazil, \$25 to the Fannie C. Holton Memorial Scholarship.

Besides the money thus sent, a missionary box was made up and sent, in 1884, to Utah; 1885, to Indian Territory; 1886, 1887, and 1888, to Freedmen.

The interest manifested in mission work, and in all life lived for a Christian purpose, has increased with the growth of the school.

IV. RESULTS.

1. The total number of pupils who have attended the Seminary, including those in attendance at the beginning of the tenth year, is eight hundred and fifty-five. Of these, the number coming from the town of Northfield is fifty-five.

The number of Indian girls has been eighteen. The number of graduates belonging to the five classes, that have completed an entire course, is sixty-one,—of whom those taking the Latin course were twenty-two, and taking the English thirty-nine.

2. The number of those who have gone from the Seminary to Wellesley College is eleven,—six entering as freshmen, and five as special students. As many more, now in the Seminary, definitely look forward to college.

3. It is probable that not less than fifteen per cent of the total number of Seminary pupils have been for a longer or shorter time engaged in teaching. Many are still so occupied. A few leave the Seminary, in order to teach for a while, and come back again; and many now in the school expect to teach on leaving Northfield.

4. The number of past pupils known to have been engaged in specifically missionary work, since leaving the Seminary, is thirty-one. Fourteen of these are from among the fifty-one graduates. One has gone as a physician to China, having completed her medical course at the Boston University.

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Twelve have worked as city missionaries in New York and Chicago, and ten among the Freedmen in the South. Most of these retain their missionary sphere to this time.

Three former teachers of the Seminary are foreign missionaries,—one in Natal, one in Constantinople, and one in India, as also one past teacher of the Boys' School, who is in Guatemala. These teachers brought the missionary fire with them when they first came to Northfield, and found nothing here that was not fuel to the flame.

5. Probably many former pupils—though how many is not known—have been supporting themselves as clerks and book-keepers. Some are married, and most have returned to their old homes, and in them still reside.

RELATION OF THE SEMINARY TO COLLEGE AND TO LIFE.

These statements meagrely indicate the results thus far reached through the brief work of the Northfield Seminary in its first few years. The number of those who complete the full course of

study is small as yet in proportion to the entire number connected with the school. Many who would gladly finish the course are compelled to break off in the midst, because they cannot be longer spared from home, and many for lack of means. A few leave the school after a short stay, on the ground of health, and some for other reasons. For the most part, girls have gone away highly appreciating the opportunities that have been offered them, strongly attached to the school, improved in knowledge, purpose, and ideals. It is not likely that any large proportion of the Northfield Seminary girls will ever go to college, or seek higher schools, on leaving this.

Never before have so many and varied openings for women existed in Christian work outside of the common domestic sphere. The nineteenth century, as Victor Hugo said, is truly the woman's century. By her own spontaneous response to the universal call for her services in many departments hitherto neglected, woman has proved her right and gained her place, by showing her power and satisfying the demand for her work. The Northfield Seminary is

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designed to take an important part in meeting this demand.

Yet while the present fundamental conditions of earthly life continue, no other sphere, whether of man or woman, will take precedence of the home, as a scene and opportunity of character and influence. Every man, it has been said, passes once through a woman's hands, at least once; and every man is largely what some woman makes him. The highest ruling power in the world is character, and the highest character may dwell in a woman who dwells in the humblest home. Character will rule a kingdom and awe a king; and by it a woman from her hearth can move a nation. The Northfield Seminary stands first of all for character. Its end will be fulfilled, though the majority of its students should never know a public career, if they simply be fitted in all things to adorn the doctrine of God our Saviour.¹ So shall her daughters be as corner stones of society, polished after the similitude of a palace.²

¹ Tit. ii. 10.

² Ps. cxliv. 12.

V. FINANCE AND NEEDS.

The financial history of the Northfield Seminary is intimately connected with that of the Mount Hermon School, and a more particular statement regarding it will be given after the record of Mount Hermon. Here it may be said merely that neither school is self-supporting, and that, although both schools have thus far been sustained without a debt, the means for meeting current expenses over the income from the students, have, for the most part, come from the annual gifts of friends who have loved the work.

The first material need of the Seminary is a large endowment fund, by which, with the blessing of God, its continued and future prosperity may be secured. Further than this, there are wanted several thousand more selected volumes in its library; scientific apparatus and collections, a large building to serve as a music hall and gymnasium, and two or three more dormitories, to hold from twenty to thirty pupils each, that full provision may exist for three hundred. It is believed that two or more smaller buildings would be preferable for this purpose

to one of twice their size. Both large and small dormitories have each their own advantages, but the family life can be better exemplified in well arranged houses, whose capacity does not exceed room for thirty, or rather for twenty-five.

A separate building for musical practice, including a large hall for a gymnasium, adequate to the requirements of three hundred pupils, would greatly advance the interests of study and health.

The pressing need for a small building, thoroughly furnished for the purposes of a hospital, is soon to be supplied. It will be called the Betsey Moody Cottage. Among so many persons in one institution, there are always occasional instances of sickness, which can only be properly attended in a separate building expressly provided with required arrangements.

The endowment should include special funds for the maintenance of the library and collections, besides a number of scholarships, of which at present there are six.

Additions are also wanted to the fund of the Student's Aid Society. This society, organized August 11, 1886, has a fund that, in June, 1888,

amounted to \$7,376.08. It conveys assistance to deserving students, "in the form of loans, which those who receive the aid are to pay back without interest, when they are able."

Such a plan has been in operation for some time at Wellesley College, with the most encouraging results. By June, 1888, nearly three thousand dollars of this fund was in use among the students.

It is believed by all who are familiar with the history of the Northfield Seminary that the school has already made good its claim to the confidence and generous support of the Christian public. It is ready now to be judged by its own merits, as an institution that is already well begun, and is full of the best and largest promise. It needs only, with the blessing of God, to be placed on a liberal and permanent basis, to have its existing arrangements perfected and matured, and, in the faith of God, to follow its present ideal from this time on, till the kingdom of Heaven has been fully set up on the earth.

IV.

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IF it were proposed to found a school for boys and young men, that should both incline the largest proportion of its students to gospel-work at home or abroad, and should also, in the best way, lay the foundation of their preparation for that work, what kind of a school should it be? This is the fundamental problem of the Mount Hermon School. Other schools in this country can hardly be said to have furnished a satisfactory answer to this problem, and, indeed, it cannot be solved in a day. At Mount Hermon it is intended that every plan and arrangement shall be judged and determined by its relation to this question, and to the ideal and aim which this involves. To keep this principal aim steadily in view, and to have everything consist with it and bend to it, the most strenuous efforts are made.

It is recognized that if the specific aim of the school be lost from view, the work cannot fail to be turned out of its proper course. By gospel-work is to be understood, besides preaching and teaching, that work in every form, open to all Christians, by which the gospel may be exemplified, and its cause directly promoted.

From the beginning, the problem of evangelization has been largely an educational problem.

Before the end of the first decade in Christian history the rank and file of believers were scattered abroad everywhere, preaching the word;¹ and it has been truly said that "there never was, nor will be, a body of ordained preachers large enough to evangelize the world without the help of the great body of disciples."² But the demand for qualified helpers in this work has always been vastly in excess of the supply. There has never been any other method of filling up the ranks of distinctively Christian workers from which so much has been hoped, or can be hoped, as that of educating the young expressly for this service.

The demand for trained laborers in the Gospel

¹ Acts viii. 1-4.

² Dr. A. T. Pierson in "The Crisis of Missions."

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has formed the leading motive in the establishment of schools, colleges, and universities in Christian lands, from the time that Christianity gained an ascendancy in these lands. Other motives besides the religious motive have existed, but no other has done so much for education.

In an editorial of the *New York Independent*, August 5, 1886, occur these words: "It is one of the most significant facts of our civilization, and one which marks it as Christian, that it is religion which chiefly fosters and controls education. The old institutions of Europe were founded in the interests of religion. The time was when a clerk and a cleric were the same. One who could read was taken to be a religious man. In our own country not only has the whole tone of the public schools been religious, but they have depended on the religious principle of the people for their support. It is a remarkable fact that the vast majority of the colleges and high schools of the country have been founded specially and avowedly as religious institutions, and for religious purposes. It is evident that so far from being afraid of learning, religious men have the idea that ignorance is their greatest danger."

Dr. Howard Crosby says, "Who founded Prague and Vienna, Heidelberg and Leipzig and Tübingen and Jena and Halle and Berlin and Bonn? Who founded Salamanca and Valladolid, Oxford and Cambridge and Aberdeen? They were Bible men. When the rest of mankind were caring for the mere necessities of the physical life, Bible men were holding the torch of science; and these men were the predecessors of the Bacons and Newtons. Who founded American colleges? With very few exceptions, they were Bible men."

These are among the familiar facts in the history of education. And further than this, it may be said that as truly as the Christian school has grown immediately out of the Christian church, and depends upon it, so the very existence of the church depends upon the Christian school. They stand or fall together. The advancement of the church has principally come through the instrumentality of those who have been educated in some sort of school, with a special view to their influence in that work. Yet, notwithstanding all that has been done, existing schools and methods are confessedly inadequate to meet the demand

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arising particularly from the multitude still unchurched, and from vast numbers of the very ignorant and poor, to have the gospel brought to them in a way which they can understand. God does not confine his choice of agents to the graduates of schools. He has ways of fitting men for his service, with the smallest possible help from human schemes of study. "He always uses the vessel next at hand." Yet it remains true that if men are to devise means to increase the number of efficient workmen in the various fields of distinctly Christian activity, they must employ schools, planned with all the wisdom they may possess, in which the young may be educated with this especial end in view.

These things being so, it cannot be doubted that there is abundant room for another school in addition to existing institutions. And there may be room for another type of school, in which, without disparagement of the work elsewhere attempted, or interference with it, the effort may be made to secure a certain definite result by attention to some definite and unusual limitations and conditions; first, as to the class of pupils received, and, secondly, as to the education offered them.

One thought underlying the enterprise at Mount Hermon is that, to a great extent in the work of evangelization, the poor must be reached by the poor, or be wholly neglected. They must be reached by those whose own associations, experience, and training are such as give them the most sympathy with the poor and influence over them. Among the children of this class there is any amount of good material to draw upon; any number of youth to whom a training might be given, expressly fitting them for the dissemination of the gospel in the humbler spheres of life. There are orphans of much promise and no means, and promising boys belonging to the mission Sunday schools of cities. There are many sons of clergymen, of missionaries, of Christian widows, and other Christian parents of very limited means but earnest piety, who have from the first devoted their children to the service of God, and brought them up with that in view. But they can scarcely afford to give the needed schooling to their sons. There are many young men who have been thrown early upon their own resources, who have supported themselves in various trades and clerkships,

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whose school-life is early broken off, and who, between the ages of sixteen and twenty, have become earnest Christians. Their conversion makes them long to be helpful to other souls, and to increase their usefulness in this capacity they want more education. These often must begin with the most elementary studies, if they return to school, and, in most schools, they would have to associate mainly with the pupils who are youngest and least mature. Four years at most, and often two, are all that they feel willing or able to spend in school at their age; but of this time they are eager to make the most. If many of this class can associate together in one school they do not feel themselves to be out of place, while their Christian character and earnest purpose are fitted to make them of great help to one another.

There are many boys and young men in these classes who are as worthy of an education, as any in the world. There are many whose condition in life, past experience, personal character and aims, predispose and qualify them to make the most of any opportunity offered in the way of good instruction, however limited that may be,

and who are prepared to profit by every hour of such an opportunity. There are many such who are peculiarly sensitive to all religious impressions, and who, under suitable influences, readily become inspired to devote their lives entirely to the service of others, and the eternal welfare of their fellow-men. There are not a few who have already purposed in their hearts to give themselves to such work, but who know not how to begin; who feel ignorant and powerless, and who lack the information and discipline that are fitted to develop their efficiency, and give direction to their activity and zeal.

There are some who have been already actively engaged in Christian work in connection with churches, Sunday schools, and missions; who have proved useful, and shown capacity for a largely increased usefulness, and who manifest an ardent desire to bless others, — especially to lead others to experience the truth of the gospel, which they feel has done everything for themselves. But they suffer from a great deficiency in education. They have left school early in life to engage in self-support. Sometimes they do not even read with facility, and they know

little of arithmetic beyond the first four rules. Their minds may be active, and their judgment in many matters mature; or their little use in study makes study hard for them, and many subjects wholly out of reach; yet they feel that they must secure more training than they possess. The new spiritual life has produced its legitimate result in arousing the intellect; sometimes, in a marked degree, arousing the whole man in them to new conceptions of the possibilities of life, to new and high aspirations, to new and pure ambitions, before unfelt and undreamed of. They begin to realize that knowledge is power; that knowledge with love confers the highest means of usefulness, and the means of the highest usefulness. They are hungry for knowledge, yet possess only its first elements, and are old to begin the pursuit. What can they do? Where shall they go? How can they get it? Commonly with little or no money, sometimes with small earnings in the bank, who will befriend them, or encourage them? What school is adapted to their case, or is ready to receive them as they are? Above all, the knowledge of God, and of his word, they want most, and where

can they best receive guidance, instruction, and encouragement in pursuit of this?

Among the several classes of youth named are many, who with a little stimulus acquire "a noble rage" for all learning, who long for all the education they can get, and never can be satisfied with half a loaf, or any still smaller fragment. They are ready to press forward, if the way is open, often even when it is closed, to the highest attainments, eager for the best accessible. Without any certain prospect of a liberal education, they are determined to get at least all the preliminary training to be had, which would put them in the way of a liberal education, so that if higher opportunities should arise they may be prepared to embrace them. They are deeply in earnest. Often they realize, and always they can be taught, that as Frederic Harrison says, "Man's business here is to know for the sake of living, not to live for the sake of knowing."¹ Often, moreover, they have begun to follow Christ, and see that they ought, and feel that they must, live for others, not for themselves, and "do those things for God's sake

¹ See "The Choice of Books."

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that men commonly do for their own."¹ Hence they seek the fullest possible education to become skilled instruments in the hand and service of God.

It is easy to see that if a school could be made up of such material as is thus described it would be choice material. If a great deal of selection could be applied to this material before admitting it to the school, and the admissions be largely restricted to a careful selection, nothing better could be wanted, from no other class of students could more be hoped, provided the training given them be adapted to their need.

It is obvious that if the largest possible proportion of good results is to be secured, not only must the education be especially adapted to the pupils, but the pupils must form a chosen body, a picked class of those most likely to profit by the education given. If the range of admission be extended to include, while a vacancy exists, any who may wish to enter the school, the work of the school would lack concentration of aim, and fall proportionally short of the desired results. What a school can accomplish, be the

¹ See "Herman of Lorraine."

training given what it may, depends quite as much upon keeping out the wrong pupils as upon taking in the right ones.

An institution needs to have strictly defined limits of operation as well as a clearly defined aim; and must keep within its limits or lose its power, its virtue, and its value. Especially important is it, in a school with such an aim as that of Mount Hermon, uniformly to exclude some classes, as well as uniformly to include others. Supremely important is it to rigidly exclude pupils who are known to be either lazy or vicious. Given such a school and it is inevitably certain that its managers will be subjected to incessant entreaty on the part of the anxious friends of unworthy boys, that such boys may be received into the school for their own salvation. But the instant they enter a school its whole atmosphere is lowered by their presence. Bad boys are never beyond hope, because they are only boys. They need all the tears, the prayers, and the efforts that the tenderest Christian compassion can offer in their behalf for their deliverance. But to bring a bad boy into a good school for his salvation, unless it be a school made up of

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his like, is to attempt the salvation of one by risking the perdition of others. His reformation and regeneration are quite possible, if the prevailing influence about him is of the best; but before his change occurs, if it should occur, he may have done incalculable mischief to others which never can be remedied. A bad boy may have in him the makings of the noblest kind of man. Unfortunate surroundings, inevitable temptations, or the inadequate sympathy and care in early life, of those who should do most for them, have led to the early ruin or perversion of countless boys, having otherwise the brightest prospects and finest qualities. They need the most industrious, pure, and loving associations into which they can be brought. But it is better that they should suffer than be brought into a place where they will still further multiply the number of the idle, the vicious, and the lost.

The world is desperately in need of schools of which parents can be perfectly sure that in sending their sons to them they have sent them where they will be safe from every degrading association.

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Mount Hermon is not a reform school. It is especially designed for boys and young men who have not been already spoiled, or who have been already well converted. It is designed for those who have already conceived a serious purpose in life; for those who are in earnest to receive a useful education; for those who long to know more of the Bible; and for those fresh, active, healthy, eager, unspoiled lads, of whom every possible good thing can be hoped.

As at the Northfield Seminary so at Mount Hermon three hundred is the outside number of boarding pupils for whom it is at present intended to make provision.¹

¹ In reply to many inquiries as to what Mount Hermon is, Mr. Moody has published the following card : —

Mount Hermon is a school for young men of sound bodies, good minds, and high aims; not for the physically or morally weak.

It undertakes to furnish, for earnest, Christian young men, who desire to serve the Master, opportunities to secure a better preparation than otherwise would be within their reach.

It also provides a place where young men whose early education has been neglected, can be instructed according to their individual needs. In the admission of candidates, reference is had to character and ability rather than to scholarship.

Then it aims to care for the physical welfare of its pupils; to train them to industrious habits, and to give

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How can any school secure such an exclusively desirable class of boys?

Mainly in three ways. (1) By offering its advantages almost or quite exclusively to this class, under a management in which the Christian public may have entire confidence. (2) By offering these advantages at so low a cost to the pupil that great numbers of this class will be financially able to come, or can find friends to send them, and as will bring a sufficiently large number of applications for admission to make a good selection possible. (3) By the prompt elimination of every boy who is found to be hurting his associates, or who, after a whole term's trial, is found devoid of any purpose to do well.

In this connection may be seen the great importance of maintaining permanently the policy of making the benefits of the school available to every pupil at a very low pecuniary cost. Many famous institutions of learning have begun with

them some practical knowledge of work, by requiring of each a certain amount of manual labor daily.

It costs one hundred dollars per year for board and tuition.

D. L. MOODY.

MOUNT HERMON, July 20, 1886.

doors wide open to the poor that, with increasing facilities and wealth, have so advanced the cost of education as almost to confine it to the rich. This is the general tendency among all prosperous and favored schools. It is to be fervently hoped that no such development will ever occur at Mount Hermon. Should it so come to pass, not only would great numbers be excluded for whom expressly the school has been established, but the possibility of satisfactory selection among the applicants for admission would be almost destroyed.

It is quite important that the pupils should pay something. Their own manhood is the better for it if they feel that they themselves, or their friends, must be at some real expense for the advantages they receive. The advantages are then valued all the more. William E. Gladstone says, "The only sound and healthy description of assisting, is that which teaches independence and self-exertion." But at Mount Hermon it seems best to charge only one hundred dollars a year; and to require daily, from each pupil, a certain amount of labor that must otherwise be done by hired help. Whatever annual expense

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the school has above the income thus derived should be covered by an adequate endowment. If by such a plan the school can best produce the results at which it aims, then it is worthy of all the endowment it may need.

For such a class of pupils as has been described, it is the design of Mount Hermon to furnish the associations, instruction, and discipline of body, mind and character, which are fitted to imbue every one with a deep sense of his obligation to God and man, that if possible, every pupil who leaves the school may go, determined to spend his life, not for private ends, but in doing good to others, and in bringing others to the knowledge and experience of the truth, as God may show the way.

It remains to show what sort of training is proposed, and from what sort of education the most may be expected, as applied to this selected class.

It may be seen at once that however much biblical instruction may be given, Mount Hermon is not a theological seminary, and can in no way pretend to vie with institutions that offer a professional training to intending clergymen. Neither is it a college in the common American sense. It can be classed only with high schools and academies; but it is an academy with features peculiar to itself. It is in no wise designed to take the place of any other school, nor of any other type of school, but to do a work of its own for which there is abundant room and call.

The class of pupils described falls into two principal divisions, in accordance with which the studies pursued are grouped, as in many academies, in two principal courses, an English and a Classical, that in general correspond with similar courses elsewhere.

But, as in the Northfield Seminary, there are three special factors in the training given to every pupil of either course, that when once thoroughly developed and perfected will have immense influence in producing the results at which the school is aiming. These three factors are the *Biblical*, *Musical*, and *Industrial*. Other

important features of the school have also to be described that are destined to contribute much to its character and its fruits.

Of the two divisions, English and Classical, the students belonging to the first comprise, at present, much the larger number. This includes —

(1) The majority of those who do not look forward to attending other schools upon quitting this.

(2) Those who have no aptitude for classical study, and do not aim at a literary training.

(3) Those who wish to pass directly from Mount Hermon into strictly scientific and technical schools for a professional course.

In this division are many of the older and more mature students, who, before coming here, have been for some years out of school, engaged in self-support. Many of them come here with a practical experience of business, and some with a proficiency in various trades. They lack the knowledge of books, and have neither time, means, nor preparation to seek a liberal education. But they want from two to four years of thorough drill, mainly in English studies, vocal music, and the Bible. They want the informa-

tion and stimulus that come from contact with many like-minded young men, and with instructors whose hearts are deeply interested in the advance of the Kingdom of Christ. Their hope is to fit themselves for better work, not only in the several occupations of honorable self-support, to which most of them will return, but also in the various fields of lay activity in distinctively religious work. Some of them have already an obvious call to evangelistic service, as either preachers or singers, and it is believed that later on such a call may come to many of them, as their personal experience and efficiency in the Christian life increase.

To the Classical division belong mainly those who are ambitious to obtain a liberal education; whose age and love of learning favor it, and who live in hope of taking the full collegiate course before entering any school or sphere of professional or special training. Many of these stand ready to work their own way through college so far as possible, by their own earnings.

Besides these two principal divisions there exist two others.

Many of the students belong to a *preparatory*

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department, which is as yet ungraded. In this the most elementary English studies are pursued until the student is ready for a higher course.

There is also a specifically *biblical course*. This is designed to meet the case of certain older pupils who wish to add a few English studies to those of the preparatory department, and two years of daily instruction in the Bible.¹ The amount of biblical instruction otherwise distributed through four or five years is in their case received in two, with less of other work. Some young men who will not or cannot remain through a more extended course may obtain thus "some special preparation for Christian work as pastors' assistants or evangelists, or as laymen in Sunday schools, Young Men's Christian Associations, and city missions."²

THE BIBLICAL BASIS.

It is the aim of Mount Hermon to have its entire system of instruction rest upon a strictly biblical basis; to have the English Bible practically taught to every pupil; (1) that every pupil who stays through an entire course to gradua-

¹ See p. 205, Postscript.

² Annual announcement for the eighth school year.

tion shall be thoroughly grounded in biblical history and doctrine, the interpretation of the Bible emphasized being only that which is common to all evangelical bodies.

(2) It is intended that there shall be a practical recognition of the Bible as the very first of classics, best of text-books, and manual of life; as the very foundation of Christian civilization and Christian learning. Biblical instruction shall hold the first place, and not be secondary to the literary, scientific, or any other instruction given. It shall run through the whole of each course, with enough of it in one form or other, every week, to give it actually that place which it holds ostensibly in nearly all schools and schemes of Christian education. The poems of Homer made the Bible of the ancient Greeks; and the books of Confucius and of Mencius have formed the Bible of the Chinese. It may be safely said that by the ordinary school-boys of the Chinese and the ancient Greeks, remaining as long as six years at school, these books have been far more thoroughly mastered, and practically honored, than is the Christian Bible by the vast majority of youth attending school in these United

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States.¹ Ostensibly it is the Book of books, and the best worth knowing of all. Yet no book is more superficially and inaccurately learned by most persons, even though they be brought up as the children of Christian families. Comparatively few mothers and grandmothers are like Eunice and Lois.² The pulpit and Sunday school together accomplish commonly little at most in the way of thorough, systematic, and consecutive instruction in the book that is mainly relegated to them.³

Excepting upon what is called mission ground, the schools and colleges that use the Bible as a text-book most, have it, with few exceptions, come after everything else. Children who are trained in the mission schools of heathen and Mohammedan countries, can usually pass better examinations in the Bible than most school children in Christian lands. Yet it is certain that some way can be devised by which every

¹ See J. P. Mahaffy's "Old Greek Education." Harper and Brothers, 1882, p. 37; and W. A. P. Martin's "The Chinese: Their Education, Philosophy, and Letters." Harper and Brothers, 1881, pp. 57-82.

² 2 Timothy i. 5; iii. 15.

³ See "The American Sunday School," by Dr. M. H. Hutton in *The Presbyterian Review*, April, 1889. Charles Scribner's Sons.

intelligent young person can be made familiar with the Bible in some detail. Nor is it necessary in doing this that an instructor should force his own theological system upon his pupils. The book should be taught as a book that speaks for itself. The solicitude of the instructor should be to put Bible ideas in Bible language. Pupils can be taught to infer for themselves what representation of history and theology the Bible itself makes, and to distinguish between the biblical statement, and the opinions of men about that statement. An excellent article upon this method of presenting doctrine, that all preachers and teachers of the Bible would do well to read, may be found in an editorial of the *New York Independent*, August 26, 1886. The Bible as mere literature, is confessedly the noblest literature that exists, and would still be the best worth knowing of all books, if it contained not a word of credible history. It must also be well studied in its more obvious aspects, before any student is qualified to consider questions of historical and doctrinal criticism. These belong only to higher education; but the preliminary study ought to belong to all education;

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and it is this fundamental study of the Bible, systematically and thoroughly pursued, which it is the purpose of Mount Hermon to promote.

(3) It is the aim of Mount Hermon to teach boys how to study, love, and use the Bible for themselves. They must gather their own views of this book at first hand, make their own applications to life, and acquire the habit of voluntary, daily meditation in the word of God. Without this, the utmost knowledge, theoretical, literal, and at second hand, is less than half the desired end. Manifestly this end can be attained only when the book is taught by those who love it so well themselves, that they cannot fail to convey to others some of their own deep interest. That it may be so taught here, every effort and prayer will be made.

The existing arrangements for instruction in this department are, in general, similar to those of the Northfield Seminary, which have been described. There are at present two regular weekly recitations in the Bible required of every pupil.

MUSIC.

Vocal music is a required part of the training for all. It is the aim of the school that every pupil who completes a course, and is naturally capable, shall learn to sing by note, and receive some cultivation of voice and expression. Beyond this, every encouragement to instrumental practice will be given to those who show aptitude and diligence. This and private lessons in singing are both provided at an extremely low extra charge. Special training without charge, is given to a choir; and a military band, meeting for frequent practice, is provided at the expense of the school, with instruments, brass and stringed, and has been entirely successful. From time to time successful concerts have been organized and given by the school; and the services of the singers are called into frequent requisition at the times of the College Convention, and the annual Convocation. There has been a glee-club in operation, and this would probably be constantly maintained, if the daily routine of the school allowed more time for it. Thus a considerable interest in music is fostered by the

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school, and a good fundamental training in it is provided for every pupil.

THE INDUSTRIAL SYSTEM.

No feature of Mount Hermon is more prominent than this. It is intended to serve two ends, — economic and educational. Nearly all the manual labor performed on the farm, and in the several houses, is done by the boys. For this reason there is, at the present time, less hired help at the school, for all this kind of labor, than in any other institution of equal size in the state.

From the beginning of the school, nearly every pupil has been required, on all ordinary days, to do from an hour and a half to two hours and a half of such work, in some one of its several departments. In the houses all do their own room work; and the general work of the house is divided among several.

As the meals are all taken in one large refectory, many are detailed to care for the dishes, tables, and floors of this building, and some assist the cook. A hired man-cook is employed, but the baking is done by the boys. By them,

for the most part, the furnaces have been attended to. A general laundry is also worked by them, in which all the house and table linen is washed, and most of the clothing for the boys. In the creamery they attend to the milk, and make all the butter. On the farm the work falls into several departments, each in general charge of one experienced boy, who has others to assist him. Over these is a practical farmer, hired by the school, and all the boys in their outdoor work are responsible to him. The horned cattle are in charge of one; the horses and wagons, of another; the hogs, of another; the hens, of another. The boys also work in several squads on the roads, in the field, in the woods, or elsewhere.

The schoolhouse has its janitor, with his assistants; and there is a store in care of two boys, where text-books, stationery, and other necessary articles are sold at cost, and careful accounts are kept. The book-keeper and cashier has several boys helping in his office as a part of their required work. Overwork is done by those who choose to spend their leisure earning something in this way. This overwork is paid for,

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according to its worth, at three, five, eight, and ten cents an hour. In this way many earn their books and clothing. Once or twice a year nearly every one's work is changed. The house boys go out of doors; the farm boys, many of them, go indoors, and other changes are made on grounds of health, proficiency, or variety.

The regular work hours are, in winter, from 2.15 to 4.15 in the afternoon; at other seasons until 4.45; but some kinds of work, like that of the dining-hall and the chores at the barn, have to be done at other times. Those who work at these other times are free in the middle of the afternoon. By means of this work, the crops are planted and gathered, the garden is cared for, the grounds are graded, the wood and ice are cut, the snow is ploughed for paths, teaming is done, refuse is carted, and the mail is carried. As much of the work is done at first by inexperienced hands, much of it is more profitable to the boys than to the school; but, altogether, it is worth a good deal to the school. It takes up a good deal of time that in other schools is spent in play; but no boys are wanted at Mount Hermon who do not care enough for an educa-

tion to be willing to work for it. It also fills time that some would otherwise spend in profitable reading and study; but for these there is commonly a double compensation. They get an amount of bodily exercise, important to health, that otherwise they would be likely to go without, and they have the opportunity to acquire or perfect in various directions an experience and facility with the hand and eye, which itself is worth much scholarship. Furthermore, this work is not without its moral value. It proves to be an important means of testing and upbuilding character. It is believed that the industrial system belongs to Mount Hermon as a permanent factor. Its best adjustment to other factors, and proper subordination to study, form a problem that cannot be solved at once, but only with the accumulation of experience and time. The system in principle has come to stay. The details of its arrangement are tentative, and will be varied as may prove best.

TRADES.

One part of the industrial system consists in the pursuit of certain trades. Almost from the

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beginning there has been a representation among the pupils from several trades. Besides carpenters, house-painters, barbers, and sailors, there have been a carriage-painter, glass-painter, blacksmith, clocksmith, printer, harness-workers, and telegraphers. Some have had experience in cobbling, and many have come from various clerkships and other self-supporting occupations. A number of those knowing trades have followed their trades here as their required work besides doing much overwork in this way. It is desired that such trades always shall be represented at Mount Hermon, and the school is just the place where young mechanics, with small learning and no means but what they earn for themselves, may find encouragement to come for the improvement of their education. Here they find many of their own age, no further advanced in study than themselves, but animated by an earnest purpose, among whom they can have sympathetic companionship. If not aiming at a liberal education themselves, it is an advantage to them to be brought into contact with those young men who are. Such contact is a mutual benefit to both parties. The higher learning gets true

honor from those who can never possess it, when they see noble character joined to its pursuit, and the kind of mental power that this pursuit develops.

On the other hand, due honor is also rendered those who cannot aim at such learning, when there is seen how much character and efficiency may exist without it. A mutual appreciation of both conditions is produced. The prejudices of those who come despising the higher culture to be had in books are modified, or done away equally with the conceit of those who are ready to despise its lack. Thus the true dignity of learning and the true dignity of labor may both come to be understood.

The Biblical, Musical, and Industrial aims in the Mount Hermon training having been thus set forth, other features of the school may be described.

SPORT.

Although this has less prominent a place here than it has in other schools, yet all work and no play is by no means true of Mount Hermon. No pupil is wanted who does not care enough

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for the advantages of the school, to himself, to willingly do the work that he may get the advantages. Every one is expected to understand that he will have here more work and less play than in other schools, but not one is wanted who does not freely accept these conditions to obtain the benefits. That the work itself is one of the benefits is sooner or later found out. But, notwithstanding the work, a good deal of fun goes on, and recreation, and the usual sports and games in their season. An athletic association exists. Twice a year, in spring and fall, occurs a Field Day, in which a whole afternoon is given up to competitive races and athletic doings of many sorts. Many interested spectators help to animate these scenes. Many fair faces grace the day, and with eager glances stimulate the zest of the contesting players. Muscle and merriment have their time and honor at Mount Hermon, and God is glorified still.

THE MILITARY COMPANY.

For some years this has existed, but battalion drill has been confined to the months of spring and fall. The boys forming the company, officer

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themselves, wear uniforms, and have an excellent brass band. The company is formed by a voluntary movement among the pupils, and is not in constant operation. Yet, during the periods of its activity, it has been successfully managed, shown a commendable spirit, added variety to the routine of school-life, promoted physical improvement, and habits of order and discipline. It has recently been commanded by a well-trained cadet, who came to Mount Hermon after graduation at the Hampton Institute in Virginia.

THE Y. M. C. A.

Is the most important voluntary organization among the students. From its beginning in January, 1885, it has proved much of the time both active and efficient in promoting its legitimate ends. These ends are, as stated in its constitution, "to promote growth in grace and Christian fellowship among its members, and aggressive Christian work, especially by and for students." It maintains regularly two religious meetings every week during the terms, which occur on Wednesday noon and Saturday evening. Other special meetings are held by the

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Association from time to time. At least two sociables are held each year to welcome new students. Many neighborhood meetings in homes and district schoolhouses near Mount Hermon, have been held by members of the Association. The Congregational and Methodist Sunday schools of Gill and the Congregational Sunday school of Northfield have been supplied from the Association, with superintendents and teachers. For several months in 1886-87, one member acceptably supplied the pulpit of the Congregational church of Gill, besides acting in the full capacity of pastor. Another member, for a considerable period, visited Fitchburg every Saturday, remaining until Monday afternoon, to act in the capacity of pastor's assistant. Being a German, he has organized a Sunday school of German children, done pastoral visiting among German families, and preached in his native tongue with good results. After graduation, in June, 1888, he was led to reside in Fitchburg, to carry on and extend this work. These are but illustrative instances, similar work has been done by others. And these are mentioned in this connection, not to show the direct

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work of the Association, but the kind of spirit and ability that the Association helps to foster.

Evangelistic and singing services have been frequently conducted by members of the Association in neighboring towns, and in some distant places. Delegates have been sent to the various conventions of the College Y. M. C. A., and, through this organization, Mount Hermon is affiliated with schools and colleges throughout the land.

THE MISSIONARY SOCIETY

Has existed from the first year of the school. It holds a monthly meeting in the interest of home and foreign missions, and is an important auxiliary to the Y. M. C. A. Its memberships and offices are open to all persons locally connected with the school. Thus the lady teachers may take an active part in it as they do not in the Y. M. C. A. It was founded by the first lady teacher of the school, who was herself a thorough missionary in feeling and aims, and who went from Mount Hermon to the foreign field. While the Y. M. C. A. is devoted especially to promoting the local religious life and

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activity, the Missionary Society upholds the Christian interests of the world at large, emphasizes the needs and brotherhood of all men, diffuses information from abroad, presents ideals of service in distant lands, renders, according to its ability, some substantial aid to existing efforts in this direction, and cultivates the spirit of generous self-denial.

CHURCH LIFE.

It has been the purpose of the school to have the majority of the boys attend church worship every Sunday morning when practicable in Northfield. This was done until the capacity of the meeting-house was outgrown. The practice has been resumed with the completion of a new building for the Northfield Congregational Church. It takes the boys at least once a week away from the school, and affords thus an agreeable change. The walk is preferable at ordinary times to being tied always to one place, as otherwise many of them must be. It also brings the two schools, once a week, together under the same preaching, and in the same worship, which is a benefit in more ways than one. A few

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young men attend the two churches of Gill, assisting in the Sunday school and choir. In case of extreme weather, or impassable roads, service is held at Mount Hermon, conducted generally by the superintendent. Special services are not infrequently held at the school during the year by Mr. Moody, or some invited speaker. Evening service is usually held at the school by the superintendent. Some of the pupils each year connect themselves with the church in Northfield by confession of faith, and all form properly a part of its parish. To any minister whose heart goes out to the young, and is deeply engaged in his work, the two schools must form a most attractive field of effort; in them both are so many fresh and eager minds accessible to the truth, when that is taught in plainness and in love.

The boys help much about the singing, and some of them also in the Sunday school.

THE SUMMER CONVENTIONS.

Only one of these, the first college convention of July, 1886, has been held at Mount Hermon, but all of them have a most important influence

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upon the school. A large number of the boys remain during the whole or a part of the summer vacation, and are employed in various capacities about the Mount Hermon farm, the Seminary farm, and about the buildings during the conventions. This brings them into some contact with the meetings from which, in common with other attendants, they derive instruction and inspiration. While thus engaged in earning their books and clothing, they have rare opportunities of spiritual benefit that do not pass by without lasting results in many cases.

LECTURES.

The school has also enjoyed, from time to time during its regular terms, the advantage of hearing valuable addresses by eminent teachers from outside.

Usually, either in winter or spring, some such person has been engaged to give a series of lectures or talks upon Bible doctrine, the Christian life, and preparation for Christian service. It is eminently desirable that provision should be made for the regular and adequate maintenance of such instruction. Much fresh and varied in-

terest might thus be annually added to the ordinary instruction given in the Bible, and leading spheres of religious and philanthropic activity might each be brought to the consideration of the school by an expert.

LIBRARY.

Mount Hermon possesses a library containing at present about twenty-five hundred volumes.

With few exceptions these have been presented to the school by different friends. A large number have been given by George M. Atwater, Esq., of Springfield, Mass, a trustee of the school, who continues, from time to time, making acceptable additions to the shelves; and a very valuable set of books has come from the publisher, Warren F. Draper, Esq., of Andover. The only room now available for the use of the library is both needed for other uses, and quite inadequate to this. What is now needed is another building containing ample space, and good facilities for a book-room, reading-room, storage-room, and office. An experienced librarian, in such a building, is worth to any large school full as much as another teacher in the faculty, is

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sometimes worth as much as several teachers, and may, in fact, be invaluable as part of the educating power of a school.

Among the agencies most indispensable to the education proposed at Mount Hermon is its library. This ought to be ample, and also selected with reference to the particular needs of those who are to use it, teachers as well as pupils. Several thousand more books will all be needed, and are not wanted for display.

Friends who are disposed to aid this library by gifts of money, may send the money, specifying its object, to the treasurer of the school. Those who prefer to furnish books directly can receive from the superintendent, lists of the books that are most needed. Of course, not every book is wanted. Many books suited to a university, a municipal, technical, or Sunday-school library, would not be especially appropriate to this one. The value of a library may be judged quite as much by the books that are kept out of it, as by those that it receives.

No books are wanted that are either irreligious, immoral, obsolete, or trivial. There are valuable books that contain extremely objectionable quali-

ties, but, so far as possible, it is desirable to exclude, —

1. Books written to controvert the divine authority and historical validity of the Bible.
2. Whole works, with immoral portions, where clean selections may be had.
3. Scientific and historical works that have been wholly superseded.
4. Religious rubbish and padding, garret literature, puerile story books, and such as have no distinct value.
5. Doctrinal books of a strongly censorious tone, and such as make light of the earnest convictions of any body of Christians.
6. Numerous and inferior novels.

Unlimited access to novels and story books, however good, leaves, with most young readers, little time or inclination for any other reading. But a school that is shut up to the best books will be nourished upon the best, and bear fruit accordingly.

The books wanted may be classed as follows, their quality being more important than their number :

1. Books that distinctly serve to elucidate the Bible, evangelical doctrine, and Christian experience.
2. Church history, Christian missions, and accounts of the different methods and spheres of Christian work. Dictionaries of religious knowledge, and books on the

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language and history of the English Bible and the Greek New Testament.

3. Biography; especially all biographies calculated to inspire high ideals of life. The best standard biographies of eminent Christians of all denominations, and of men and women in every sphere.

4. History and Travels.

5. *Belles Lettres*. English Classics, the best histories of literature—English, Greek, Latin, German, French, Italian, and Spanish. Specimens of foreign classics in the best translations. The best editions, with corresponding biographies of the great writers, are more desirable than all other books together in this department.

6. Everything valuable upon the English language, dictionaries, critical works on the use and abuse of words, histories of the language.

7. The books of most importance in their bearing upon elementary instruction in the Greek and Latin tongues.

8. Pedagogics: theory, history, and methods of education.

9. Politics: political economy and government, best elementary text-books, and standard treatises, dictionaries of political information. Works on the chief political issues of the day, land, labor, tariff, temperance, socialism, immigration, alien races.

10. Mathematical and physical science. The best standard treatises on mathematics, physics, chemistry, botany, physical geography, geology, human physiology. The best popular works on astronomy and other nature studies.

11. History of philosophy, natural theology, psychology, ethics, logic, and æsthetics.

12. Fine Arts: histories and dictionaries.

13. Industrial Arts and Agriculture.

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The purpose of the library, like that of the school, is to fit students for the better service of God.

SCHOOL GOVERNMENT.

There are two features of government at Mount Hermon to be particularly noted.

1. The school began with lady teachers only, and the faculty has been always largely composed of ladies. There are at least two good reasons for this fact, if there were no other. With the multiplied facilities and improved methods of normal schooling and higher education for women, the number of thoroughly qualified teachers among them is large, and those available for this kind of work, and adapted to it, are quite as numerous as the men who meet this want. Besides this, the personal influence, social and moral, of well-chosen women, upon boys and young men in a school of this grade, is of inestimable worth to their character, and its lack can never be made good by men. To live isolated from the society of true women is one of the most grievous misfortunes that can befall a boy. Hence there are

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women as well as men in the faculty at Mount Hermon.

2. The government of the school is partly maintained with the aid of student officers. A number of the students, selected from among the most mature and capable, act as officers in the corridors of the principal dormitory, and in each cottage occupied by the boys. Those who have this responsibility have it in the place of required manual work. These officers superintend much of the indoor work, grant some permissions, and restrain disorder. As the school has an unusual number of mature Christian young men among its pupils, there is sufficient material to use in this way. The officers are from time to time changed for sufficient cause, and their work may be changed. All the officers act as heads of table in the dining-hall, and others with them to make up the requisite number. This system has been found a good one, though doubtless it may still be susceptible of improvement in details.

VACATIONS.

The school, during all its three annual vacations, offers a home to those pupils who are

otherwise without homes, or who may wish to remain at the school to obtain remunerative occupation. A considerable number of the boys avail themselves of this privilege, and this adds a feature to the school that is somewhat uncommon. The vacations occur at the usual time of spring, summer, and the Christmas holidays.

Thus in the preceding pages have been described in detail (1) the aim, and (2) those existing features of the school which may be regarded as most properly characteristic of it.

From the beginning of the enterprise, its ultimate aim has been clearly defined and the chief desired result. But all the details of purpose and plan have been developed with increasing experience and time, and this development continues. The enterprise has been in every sense a growth, although a rapid one. It was not born full grown. It has been the rapid expansion of a single idea, the swift enlargement of a small plan, and the early fruit from a seed of faith. It has not yet attained perfection nor maturity, but it will not always be young and crude. It may be expected, with the bless-

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ing of God, to outgrow its faults about as fast as a human enterprise well can, and its quality is still sufficiently plastic to admit of its being shaped to the best ideals in education. The work has involved some complicated conditions, which could not be immediately defined and adjusted.

Where to draw the line of admission in respect of the age and class of applicants, how best to arrange the manual work in its relation to study, so that it shall not too much encroach upon study, and how to make the biblical instruction most effective for the whole school,—these are three, among other important matters, that only with experience can be finally determined. The history of the school, which will now be related, has already resulted in fixing the outlines of a large plan susceptible of the noblest development and fulfilment, and in gathering material from which everything good can be made.

V.

HISTORY OF MOUNT HERMON.

ALTHOUGH the Northfield Seminary was first actually begun, the Boys' School was first thought of. While Mr. Moody was still living in Chicago, and working among the children of his mission school, he began to think of starting another school in which the boys of the mission might, throughout the week, be trained in elementary English studies, and in the Bible.

He went so far as to consider different locations in the city that might be suited to such an enterprise. The execution of this plan was intercepted by the great fire in 1871, but the thought underlying it was never quite given up.

In the fall of 1879 the house and farm that had belonged, until his death in 1873, to Ezra Purple, just south of the Northfield line, and in the town of Gill, was offered for sale at auction. This was on the west bank of the Connecticut river, con-

nected with Northfield proper by both ferry and bridge, was about two miles from the Northfield post-office, and four from the location of the new Seminary. Its situation was very attractive, and it was now in the market for the first time in many years. It was decidedly the best available property about Northfield for the purpose that Mr. Moody had in mind. Since the death of Ezra Purple it had been rented to Avery Severance and was somewhat run down, but it had been one of the finest farms in the state, and might still be improved to any extent. It belonged at this time to Ezra Purple's brother, J. Smead Purple, who had also formerly owned the adjoining farm, but had moved west.

The two farms comprised originally one hundred and fifteen acres each, and had together formed the property of Ezra O. Purple, father of the two men named. The whole place used to be designated on the maps as Grass Hill. A large quantity of corn and potatoes had been raised upon it, and, for a few years, some tobacco; but the raising and fattening of cattle had been the principal business of the past owners. The north homestead and farm, with

fifty-five acres, known as George Burrows' lot, added to the original one hundred and fifteen, were now offered for sale by J. S. Purple, who was prepared to take any price he could get for it at public auction. At the time of Ezra Purple's death, in 1873, his place was valued by him at \$20,000, but it was not then offered for sale because its owner could not hope to secure the equivalent of his own least valuation, though three different men stood ready each to pay \$10,000 and upwards. Only the personal property was then sold. Now the heir to the estate returned from the west to settle his affairs, and the farm was bought for Mr. Moody, by Mr. Marshall, at \$5800.

The south house and farm were at the time of this purchase owned and occupied by John Purple, who had bought them of J. Sinead Purple in exchange for western property at a valuation of \$10,000, when the latter moved to the west. It was felt to be desirable to secure for the purposes of the intended school, the entire area originally belonging to the estate of Ezra Purple, Sr., but no way seemed open for doing it. The owners had been from the first

extremely reluctant to part with any portion of it.

In September, 1880, was held in Northfield the first convocation, and among its visitors was Hiram Camp, of New Haven, President of the New Haven Clock Company.

Talking one day with Mr. Moody, Mr. Camp questioned what ultimate disposition he should make of his property, and how it might be made to accomplish the most good. During this conversation, he was led to think that he might apply a part of it very soon to a use that would enable him, while still living, to see large resulting fruit. Having looked about on the beginnings of the Northfield Seminary with pleasure and approval, he was taken over the river to see the estate more recently secured, which was held in the hope of establishing upon it an institution for boys corresponding to that already begun for girls. This led him to a prompt decision.

He placed \$25,000 at Mr. Moody's disposal to found the school for boys. This occurred on Friday, Sept. 10, 1880.

Now "the King's business required haste."¹

Without any delay action was taken toward the purchase of the second farm. Through L. T. Smith of Greenfield, who had already before as spoken of buying the place for himself, an agreement was reached with John Purple to sell it for \$7000. Then to clinch the arrangement Mr. Smith placed himself under \$1000 bonds to pay the money within ten days, and Mr. Purple under bonds to the same amount to give up the deed within ten days. On the tenth day the money was brought, and the deed signed. That very night the deed was taken to Greenfield and a lawyer called up to have it recorded the first thing in the morning. The late owners were slow to part with their estate. But after the papers were made out, and the end for which the property was bought became distinctly known, Mr. Purple's wife, in whose name the property had stood, said that if it must be sold she preferred that it should go to Mr. Moody for such an end.

Until the time when each of these farms was ~~made~~ neither of them could be had for any than the highest price demanded. Many indications that the entire

property had been providentially reserved for the very purpose that it now fulfils. The whole cost of the two farms of two hundred and thirty acres, together with the George Burrows' lot of fifty-five acres, two hundred and eighty-five acres in all, two farm-houses, two large barns and other buildings came to \$13,385.63 which was now paid out of Mr. Camp's gift. Subsequently one hundred acres on the west in the Bernardston township, called the Parmeter lot, was bought for \$2511.58; and August 1, 1884, about four acres on the north side of the farm, and immediately connecting it with the Bernardston road, was bought from Nelson Burrows for \$329.30.

Upon this tract amounting now to some four hundred acres the Boys' School was established, known later as Mount Hermon. The farm slopes finely down to the river. The east part of it between the river and the Gill road is land capable of high cultivation, the middle portion on which the various buildings of the school stand, and which is now to a large extent beautifully graded and grassed, was at first only a rough pasture. The western third of the farm

contains many acres of fine pasture and woodland.

The entire land in its extent, variety and beauty makes a rare estate for the use to which it is now applied. Few institutions of learning in all the world are so highly favored in these respects.

In November, 1880, the work of renovation began upon the north farm-house, and was continued through the winter. There was talk at first of opening the school in February, but this was delayed until May 4, 1881. On that day the first boy arrived.

1881 - 83.

Miss Mary Lizzie Hammond, a graduate of the Bradford Seminary, and sister of Miss Hammond who taught in Northfield, was present as the first teacher engaged to take charge of the school, which had not yet received its present name. Mrs. S. F. Pratt, who had for years lived as a missionary in Turkey, had come to take charge of domestic matters, and to be a mother to the first few boys who came to find a home and education at Mount Hermon. During the

whole first summer the boys kept coming one after another until November 20, when occurred the thirtieth and last arrival for 1881, and four had gone away.

The farm was placed in the care of George L. Holton, who continued in this office until September when he was followed by Ambert G. Moody. During most of the summer a rather informal session of the school was held every morning in the second story front room of the north farm-house. The room then took the whole width of the house.

The second and south farm-house was ready and opened in July. Miss Fannie C. Holton took temporary charge of the house, and her sister Miss Nettie M. Holton came as the second teacher to assist Miss Hammond. Miss Lizzie A. Robinson succeeded Miss Fannie Holton for a short time in care of the house; and after her, by September 1, Mrs. Hester A. Burhans' of Ohio arrived to act as matron. Thus each house had one matron and one teacher, while the head farmer lodged in the north house, and a man who came in September to do errands, in the other. In this month also Mrs. Pratt was

succeeded by Miss Carrie C. Ingraham of North Amherst, who remained nearly two years in charge of the first house. During the summer a desk-room and one small recitation room were provided for by the erection, at a cost of \$1500, of a wooden building to accommodate about two dozen boys. This was begun in July and first used in September. This was the day of small things, which continued through at least the first two years of the school's existence. During this period about two dozen boys, with a few occasional changes among them, comprised the entire number present at any one time, and these were pretty evenly divided between the two farm-houses. For the most part the younger boys were in the north house with Miss Hammond and Miss Ingraham; the older, in the south house with Miss Nettie Holton and the other matron.

The ages of these first boys ranged from eight to eighteen years, but nearly all were under sixteen. It was at first thought well to confine admissions largely, though not exclusively, to this younger class of boys, to group the boys in families of a dozen each, in separate cottages,

with every family in the care of one mother, one teacher, and one servant; and to regard the school as the home of most of these boys in which they should grow up. It was afterward concluded that such a plan involved a greater outlay of time and money with less certainty of results than appeared to be desirable. In the third year many larger boys were admitted and in the summer of 1885 this early plan was definitely abandoned. Then sixteen, which had been the maximum age with most of the pupils, became the minimum age at which, in most cases, they were allowed to enter.

September 22, 1881, Mr. Moody left home for Europe, and was gone more than a year and a half. May 7, 1883, he returned for the summer only, and on October 1, went abroad again for another year, not getting back to Northfield until July 21, 1884. During his prolonged absence the school could only "hasten slowly" in its progress, having barely got under way at his first departure. Yet although every arrangement was tentative and incomplete, much good was done, and the years if fraught with difficulties were also fraught with blessings. The

Northfield Seminary at this time was possessed of a threefold advantage over the Boys' School. It had a two years' earlier start, a less complicated problem to solve, and more precedents to follow.

During the first two years the school had no resident superintendent, but the home, farm and school formed three separate departments each under its own head. The general supervision was intrusted more particularly to Mr. J. J. Estey of Brattleboro, a member of the board of trustees. Mr. Estey visited the school from time to time, and unsettled questions were referred to him. With the farm so large and the boys so few it was natural that, at first, the farm should somewhat encroach upon the school. With so much to be done, so few hands to do it, and these few inexperienced and mostly very young, it was inevitable that the demands of the farm should take some precedence over those of study. The boys had a short morning session of school lasting three hours, and, after the first summer, an afternoon session of one hour and a half, and one hour of study in the evening; altogether, only five and a half hours daily given to

both study and recitation, and not always that, during the first two years.

The hour of rising was five in summer and half-past five in winter, and bed-time was at nine. The vacations were all short, and school was kept on half time during July and August. Many of the boys continued on the ground through the entire year.

These were the heroic days of Mount Hermon, not yet passed away, when every teacher, matron, and person in authority worked to the utmost limit of strength, and plenty of hard praying went with the hard work. It was a testing time for character, in an eminent degree, to every person on the place. But many a character present was made the better for that, and it cannot be regarded as a bad beginning for the enterprise.

October 7, 1881, the matron of the south house became ill, and Miss Robinson, who had already once acted in that capacity, came from the Seminary temporarily to take her place, remaining several days.

November 24 was Thanksgiving Day, and the twenty or more girls of the Moody house, and

their teacher, spent the evening at the Boys' School, adding to the happiness of the time.

December 29, Mrs. Burhans having been ill again returned home, and was succeeded by Mrs. L. H. Frary of Leverett, who remained in charge of the south house for over a year.

In January, 1882, William F. Lee, Esq., of New York became the treasurer of the board of trustees of the Boys' School. He continued in that office, ardently and efficiently promoting the interests of the work in many ways until his greatly lamented death, that occurred March 8, 1888. Before this, Mr. Marshall had acted as treasurer.

March 29, 1882, the trustees met at the school, and adopted some rules for the conduct of the boys and officers. They signed the articles of incorporation, deciding that the institution should be known as *The Mount Hermon School for Boys*, the name *Mount Hermon* having been proposed by Mr. Camp. They also discussed plans for further building. Mr. Moody had written from England urging the immediate erection of several new cottages, which should be ready to be filled with pupils by the time of

his expected return. This work was not begun until August 1, 1882. Then ground was first broken for five brick cottages which were a year in building.

October 2, Miss Annie White came temporarily to relieve Miss Ingraham.

October 6, the school had an interesting lecture on the history of written language given by Rev. George J. Wood, of Ellington, Connecticut. A volume containing this lecture was afterward presented by the author to the Mount Hermon library.

In the spring of 1883 Dr. Theodore L. Cuyler of Brooklyn, N. Y., visited the two schools, and briefly addressed the boys.

In April, 1883, Miss Hammond was requested by the trustees to assume the responsibility of acting as principal, until, after Mr. Moody's return, more permanent arrangements could be made. This she reluctantly consented to do. At this time the two teachers were reinforced by the arrival of Miss Martha W. Cristy, of Greenwich, Connecticut, a graduate of Mount Holyoke.

May 7, Mr. Moody came home for the sum-

mer. His arrival was followed on June 9 by that of twelve boys from Manchester, England. It was a Saturday night at 11 o'clock that they reached Mount Hermon. Many of them were orphans, and they were brought to America at Mr. Moody's invitation by a gentleman of Manchester who had formerly provided a home for them in that city. The twelve new boys were housed at once in one of the new brick cottages, barely finished in time to receive them. This cottage, at the north end of the row, was occupied mainly by them, and called the Manchester House, until the summer of 1886 when it was refitted to be used as the house of the superintendent.

In this month, Miss Hammond went away, not to return, having served the school for two years with great fidelity and efficiency, in a loving, self-sacrificing and truly missionary spirit. She was soon after placed in principal charge of the only Protestant school for girls in the city of Guatemala, Central America, a school that is an important centre of evangelical work, and which has been much blessed and prospered. While at Mount Hermon she and her associate teachers

with unfailing mutual confidence and love incessantly labored together to help forward the boys in their studies, characters and Christian life, and their labor was not in vain.

Mrs. Frary had left on the first of May. Her successor, Mrs. Hannah L. Porter, who had been connected with Olivet College in Michigan, remained at the school only until July 7. Miss Ingraham of the north farm-house left on the first of June, and the care of that house during the summer devolved upon Miss Mary Cutler and Miss L. A. Robinson of the Seminary. Miss Amanda Jefferson and Miss Clara Freeman, also of the Seminary, were placed in charge of the newly opened Manchester House, and remained at the school as teachers after the new term began.

During a part of this summer, most of the boys remaining on the place, writing lessons and a short course in chemistry were given by two ladies who were connected with the Seminary, and rode over to Mount Hermon daily to meet their classes. These exercises took up some hours of the morning. In the afternoon there was much play, some required work and a great deal of overwork.

July 25, 1883, the school was first visited by Mr. E. A. Hubbard of Hatfield. Mr. Hubbard had spent many years in the work of education. For a long time he had served the state on its Board of Education, and with such efficiency and success that his retirement from active service had been greatly regretted by all. The trustees of Mount Hermon persuaded him to act upon their own board as a trustee of this new enterprise. He made several visits to Mount Hermon, and became greatly interested in it as a place and a work of new and unusual promise, worthy of all the encouragement and effort that might be given for its advancement.

1883 - 84.

Finally, after earnest solicitation, Mr. Hubbard consented to become the Superintendent. He came to Northfield in September, and for twelve weeks lodged at the hotel there, riding over almost daily to the school until the south farm-house was ready for his occupancy. But soon after his arrival at the hotel an attack of illness prostrated him for some time, and throughout the year he hardly enjoyed his wonted health.

The Manchester boys were soon followed by four more coming from England, and many more English boys have since then followed these. These first sixteen all lodged in the north brick cottage and for a while took their meals at the two farm-houses.

The brick cottages were formally opened September 26, with a dinner of the trustees and friends at the Manchester House. The middle cottage was designed as a kitchen, and the meals were thereafter carried to each of the other houses, until the erection of the Dining Hall. The total first cost of the five cottages was \$33,350.12. This was mostly paid for in \$5000 gifts made by different persons.

October 1, Mr. Moody left for Europe. By October 16 the last boys had moved from the farm-houses to the new cottages, and four Indians had arrived as pupils from the Indian Territory.

December 6, Mr. and Mrs. Hubbard took possession of the south farm-house, which had been renovated. Mr. Hubbard began his work with forty boys, and by January 1, 1884, there were seventy. Three new teachers were engaged by

him, making seven lady teachers in all. These were Misses Holton, Cristy, Jefferson, Freeman, Flagg, Dibble, and E. Clark. Miss Jefferson going away in December to be connected with the city mission work of New York, Miss Lucy Clark came in her place. In March, 1883, Miss Anna M. Carter succeeded Miss Dibble, and Miss M. E. Lawley came for a few weeks as temporary supply during the illness of one of the other teachers. In April, 1884, came Miss Maria L. Bragg.

Through all this year there was no school house but the original building planned for two dozen boys. This served imperfectly as an assembly room into which all the seventy could be crowded, while the recitations were held in the sitting rooms of the four new cottages, and a temporary wooden building that had been used by the carpenters and masons.

Notwithstanding discouragements, the work advanced. Much time had to be lost during school hours in getting about from house to house for recitation, and this added to the difficulty of keeping order. Nevertheless there was much prayer and faith and great good-will daily

engaged in the work, and from month to month, to the very end of the school year the records exhibited a constant and distinct improvement both in scholarship and deportment. A beginning was made in grading the school, which had not been attempted before this year, and a good course in English studies was laid out which the boys took up as fast as they could fall into line. Every case of discipline was faithfully handled. The teachers were a unit in their devotion to the work, sympathy with each other and loyalty to their chief, and it would be hard to see how better use could be made than was made of such facilities as the school at the time possessed.

Plans for a new school house, or Recitation Hall, were discussed in May, 1884.

Sunday evening, June 22, Mr. Hubbard found the theme of an interesting talk to the school in Daniel i. 4, the verse by which Mr. Moody once described the kind of boys he wanted at Mount Hermon.

During the last week of this month the superintendent suffered a recurrence of illness. He was now fully decided not to undertake the care of the school another year. Accordingly, with

the close of the term in July, he relinquished the resident management of the school to resume his place upon the board of trustees, carrying with him the love of all who had learned to know him at Mount Hermon.

July 21, Mr. Moody reached home from Europe, bringing two young men from Ireland who wished to prepare themselves by study for evangelistic work.

August 18, digging began for the cellar of the new Recitation Hall.

After the close of the term, Miss Mary Rood came to assist in the care of the boys, but only stayed two weeks.

As hitherto it was deemed best to provide a certain amount of schooling for the large number of pupils who remained through the summer, Miss Carruth Buchanan, a graduate of the Boston School of Oratory, and an accomplished elocutionist, had been engaged by Mr. Hubbard to drill the boys every morning in reading and declamation. She came, and accomplished an interesting and effective work, closing her second month with a highly satisfactory exhibition.

1884-85.

The fourth year began with no one in Mr. Hubbard's place. But the other teachers went on with their work in general accord with the plan of the previous year. They were reinforced by the coming of Miss Harriet L. Ford, who had just been graduated at Wellesley College, and who at once began classes in Greek and Latin. This was the beginning of a classical course which was not however formally planned and adopted until the succeeding year. Other new teachers at the beginning of the year were Misses Mary Cutler and Genevieve Sikes, graduates of the first class of the Northfield Seminary, and Lizzie A. Robinson, who had already at different times acted temporarily as matron.

September 20 arrived the new superintendent, Mr. Henry E. Sawyer, recently of New Britain, Connecticut. Mr. Sawyer began work with about seventy-five pupils, twelve of the older ones and two teachers being located in the superintendent's house. The course of study in which a beginning had been made was not followed up at once, and for one year more the

school was without a definite graded system. But in numbers and external facilities a rapid growth went on. In fact the school was growing so fast that it was no easy matter to adjust its internal arrangements, and definitely fix its system of study during this transition stage.

Other teachers engaged this year were Miss Anna L. Collins, Lizzie M. Larned, B.A. (Wellesley), and Sarah E. Guernsey (Mount Holyoke). November 5, Miss Lucy J. Rider came as special Bible teacher for both schools.

The boys began holding weekly debates, and on November 4, occurred an animated discussion of the presidential issues. Ninety-one votes were cast to indicate the political standing of the school, which at that time was almost evenly divided between the republican and prohibition parties, with a slight majority in favor of the former.

By January 1, 1885, the boys numbered over ninety.

January 21, the Y. M. C. A. was organized by C. K. Ober, one of the College Association secretaries. It began with thirty-seven active members, and A. G. Moody as president.

February 5 occurred the memorable celebration of the eightieth birthday anniversary of Mr. Moody's mother, described in the account of the Seminary. By the third week of April the new Recitation Hall was finished.

April 25, an entertaining lecture on California was given to the school by S. E. Bridgman of Northampton in the old school house. The last occasion on which the old school house was used as an assembly-room was that of the Sunday evening meeting, May 17, 1887. The building afterward served for a laundry, and then for a store. It has been moved to another location.

May 11, Miss Rider gave up her connection with the two schools, going away to be married.

Wednesday, May 20, 1885, was the first great day of Mount Hermon. Then the new Recitation Hall was formally opened and dedicated. Many distinguished visitors were present, and the prospects of the school opened up as never before.

Among the speakers of the day were Dr. A. J. Gordon, Dr. A. T. Pierson and ex-Governor Wm. B. Washburn. The greatly honored ex-

Governor who died Oct. 5, 1887, was a trustee of the school.

But the principal address of the day was given by Dr. Theodore L. Cuyler of Brooklyn, New York. His theme was *Character*, and he spoke with an impassioned eloquence that will not be forgotten by those who heard.

This was the second time that Dr. Cuyler had addressed Mount Hermon, and again this time in most impressive words he dwelt upon the life of Abraham Lincoln, showed how his greatness was preëminently a greatness of personal character, and commended that life and character to the boys of Mount Hermon as belonging to the man best worth knowing by heart of all Americans who have had a distinguished public career.

The very next day was signalized throughout the English-speaking world by the issue of the newly revised version of the Old Testament Scriptures, an event to be forever associated at Mount Hermon with this fair new beginning in the school that is to make the English Bible its principal text-book, and to be known chiefly as a Bible school.

The cost of Recitation Hall was \$31,211.21.

As with the corresponding building at the Seminary this expense was met out of the royalty derived from the sale of the Gospel Hymn books. Mr. Moody is accustomed to say of both these fine halls that Mr. Sankey sang them up.

May 30, *Decoration Day*, the military company which was begun by Charles M. Vining, one of the older students, early in the spring, first received its uniforms, held a grand parade in Northfield, and was entertained with supper on the lawn at Mr. Moody's house. .

About this time work was begun simultaneously upon a large dormitory to hold one hundred and eighty pupils, and a large refectory in which nearly three hundred can take their meals at once. These were a year in building. Throughout this year since September the farm was under the care of Jonathan P. Holton, A. G. Moody having entered as a student in the school. The school year closed with the end of June, and, as hitherto, without any exhibition.

In May, William Wallace, a theological student, came for the summer to teach and assist in the care of the boys. His sister, a Wellesley student, came in July, both leaving in August.

In July, 1885, also came Miss Mary N. Sawyer as teacher, a graduate of Mount Holyoke, who had also both studied and taught at Wellesley College.

1885 - 86.

With the new year in September was issued the first printed programme of studies. In this an English and a Classical course were marked out, each of four years' duration, and a two years' Biblical course.¹

With this year began instruction in instrumental music, with Miss Anna M. Bingham as teacher, a graduate of the Seminary. Other teachers temporarily employed during this year were Miss Florence S. Caldwell, and Miss Cora L. Moore, both of Northfield, and both new graduates of the Seminary. Peter H. Petersen, then recently arrived from Germany, was employed to teach German and Latin.

In November, 1885, a new station building was erected by the Connecticut River R. R. Co., about one mile from the school, known as the Mount Hermon station. Soon after in the same building a new post-office was opened. The place had been used as a flag station before that time.

¹ See Postscript.

The year was not marked by any further event of special interest until April 8, 1886. On this day, which was Fast Day, the first meal in the new Dining Hall was taken. April 29, many of the boys began moving into the new dormitory, Crossley Hall, Mr. Petersen taking charge of them. During the last two weeks of May, the Rev. Charles F. Goss and wife, of the Chicago Avenue Church, Chicago, visited Mount Hermon. Mr. Goss gave a valuable series of talks to the older boys upon doctrine, life and work. These did much to promote real and candid thinking, and much to dispel prejudices and misconceptions of religious truth among the boys.

THE FIRST COLLEGE STUDENTS' SUMMER SCHOOL FOR BIBLE STUDY.

Immediately after the close of the term delegates to the first college convention began to arrive. The meetings began Wednesday, July 7, and ended Sunday, August 1. Nearly full reports were published daily in the *Springfield Republican*, and on the second of August an extra was issued, containing all the reports of the

three preceding weeks. The convention was a wholly novel and extraordinary event, and led to other events of widespread and largely unlooked-for consequences. It is not too much to say that in the history of Young Men's Christian Associations it formed an epoch whose importance has already become world-wide. It was hardly less than an epoch in the history of American colleges.

.L. D. Wishard, the first college secretary of the Y. M. C. A., had attended some of the general convocations for Bible study in Northfield. Summer schools in language, history, and philosophy had come into vogue, often attended by college students, and it seemed both to Mr. Wishard and Mr. Moody that a summer school, for Bible study, expressly designed for college students, might be held in Northfield or Mount Hermon with large promise of success. An interview regarding such a plan was held by these gentlemen in Atlanta, Georgia, early in April, 1886. It was arranged that from each of the two hundred and twenty-five College Christian Associations in this country and Canada one delegate should be invited to spend most of

July at Mount Hermon for this purpose. As not every college could send a man, larger delegations were called for from those able to send them. The expense of board and room to each person was set at \$4.50 a week; and every facility for afternoon recreation was provided. Not fewer than two hundred and fifty delegates arrived, most of them college students representing ninety different institutions, and many coming from great distances. This number also included some college professors, ministers and Y. M. C. A. secretaries from different cities. Very able presentations of fundamental doctrines were given in a series of addresses by different well-known clergymen. The claims of association work in all its branches were fully exhibited by experts in that work. Methods of Bible study, and most impressive illustrations of the interest and importance attaching to that study, were brought before the hearers with great effect. The responsibility belonging to every Christian student in college to adorn the doctrine of Christ, and win others to the Master, was brought home to all. The perfectly trustworthy character of the Bible as

exhibiting the standard of faith and practice, the worthiness, reasonableness, enduring and indispensable value to Christian life and service of the evangelical position were ably shown.

Towards the middle of the convention the condition, claims and prospects of foreign missions became a prominent subject of attention. The Rev. Dr. William Ashmore was present, who for thirty-six years had been a missionary to China. Every word that he spoke came out of his life and imparted life.

An extraordinary enthusiasm was kindled for the work of evangelizing the world. Day by day to the last this enthusiasm rose a higher and higher tide. A large number consecrated themselves from that time for life to this service. The last day was the day of culminating interest, and at a white heat the men parted on the morning of Monday, August 2, and left Mount Hermon to spread this fire through all the colleges of the United States. The subsequent history of this movement has already attracted the attention of the whole evangelical church in this land, and has become a matter of national comment. The name of Mount Hermon will

ever be associated with the genesis of a new movement in the church universal.

During all of this convention extremely effective service was rendered by the school choir under the conduct of Prof. D. B. Towner. He also trained a large choir made up of the good singers among the delegates, and the singing throughout to the end of the month was grand. The enduement of power from the Holy Spirit was made an object of continual prayer, and the season was like another Pentecost.

About fifty Mount Hermon boys remained at the school through the summer not only to witness but also to participate in these events.

The college convention of the next year was held in Northfield. But this new enterprise had its memorable beginning at Mount Hermon.

1886 - 87.

With the sixth year of the school, Mr. Sawyer moved from the south farm-house to the north brick cottage. This, which had been called the Manchester House, had been made over internally for the use of the superintendent,

being a much more central and suitable location than the one occupied before.

A. G. Moody returned to the general supervision of the farm while going on with his studies. As book-keeper, and afterward as assistant treasurer, he had also from the beginning kept the account books of the institution.

But by this time he was able to secure efficient aid from among those students who had been long at the school, and had become thoroughly experienced in one or another department of its work. Thus, both in the office and on the farm, it became possible to sub-divide all the work into distinct departments, each in special charge of a subordinate head.

With this year, Mr. A. Judson Philips came with his family to reside in Northfield, and assume the principal charge of instruction in vocal music in both schools. Previous to this, vocal music had not been regularly taught for any length of time, at Mount Hermon, since it was undertaken in 1881 by Miss Hammond. Mr. Towner had spent some weeks during the spring and fall of 1885 and 1886 with classes and

private pupils in singing, and had accomplished a great deal in a short time. But now systematic lessons through the whole year were begun. Henry F. Cutler, B.A., who had this summer been graduated from Amherst College, came to teach, and to assist Mr. Petersen in the care of Crossley Hall; these two being with the superintendent the only resident male teachers until April, 1887, when they were joined by Louis W. Riggs, Ph.B., a graduate of the Maine State College.

Other new teachers of this year were Misses Lucy Low, Ellen L. Bradley and Helen D. Sewall.

In May, 1887, Mr. Goss again was welcomed to Mount Hermon, to renew for another fortnight, his very practical and acceptable instructions.

In June occurred the visit to Northfield of Dr. Mark Guy Pearse of England. His sermons at the Seminary were attended by many of the boys with great benefit.

June 27, arrived Prof. Henry Drummond of Scotland. Mr. Moody brought him in the evening to Mount Hermon, where he delivered the

first address of his visit in the United States, an extremely vivid and interesting account of Central Africa.

The next day, Tuesday, June 28, was the first day of graduation when Mount Hermon sent out her first class.

Of the first five graduates of the school, one, a native and resident of Northfield, completed the English or scientific course, and one the Biblical course. The latter had come with Mr. Moody from Great Britain, had spent three years in the school, and had done much religious work outside of the school in Gill and other places. He went in August to Chicago, to act as the assistant of Mr. Goss in the Chicago Avenue Church. Two others of this class, having completed the classical course, were admitted in the fall to Amherst College, and the fifth, a son of Mr. D. L. Moody, entered Yale.

The address to the graduates was given by Prof. Drummond, who had spoken the night before. Among the visitors present Mount Hermon was honored with the company of F. W. Crossley, Esq., of Cheshire, England, for some years a generous supporter of the school, in

memory of whose deceased son Crossley Hall was named.

The small assembly hall was crowded to its utmost capacity, many standing outside, and the need of another new and large hall to meet this purpose was keenly felt.

From June 30 to July 12, the second College Convention was held, this time in Northfield, as described in the account given of the Seminary.

1887 - 88.

The seventh year began with two hundred and forty-seven pupils. Every available bedroom was full.

Messrs. Petersen and Cutler had gone to Europe, and their places were taken by William F. Nichols, graduate of the Bridgewater Normal School, and an experienced, practical teacher, and by Herman N. Dunham, B.A., of Bowdoin College.

Leaving pleasant memories of herself behind, Miss Anna Bingham had gone home, and Mrs. Lizzie E. Stevenson came to teach instrumental music. Mrs. Stevenson's musical education was

received at the conservatory of Oberlin College, Ohio.

Other new teachers were Miss Effie M. Hemmenway, Miss Lillian Merrifield, and, in February, came Miss Mary J. Miller, B.L., of Adelbert College.

September 10 and September 21, two more brief visits and addresses were received by the school from Prof. Drummond just prior to his return to Great Britain. In all Mount Hermon was favored by him during the summer of 1887 with four several addresses given particularly to the school, not including those given at the two conventions. September 24, the school was visited by Dr. Joseph Parker of London.

October 23, Lord Kinnaird of Scotland preached to the boys, and November 6, Sir Arthur Blackwood preached.

On the evening of November 14, the school was treated to a very superior lecture on *Enthusiasm* by the Rev. Luther H. Angier, and November 22, stereopticon views of *India* were exhibited by Rev. L. S. Gates, a former missionary. On Monday evening, Dec. 12, 1887, occurred a Pianoforte Lecture Recital by Edward

B. Perry. January 16, 1888, Judge Conant of Greenfield lectured on *Common Law*. Monday, February 7, Rev. Isaac O. Rankin, who had preached the day before in Northfield and at Mount Hermon, lectured upon *Africa*. February 12 and 13, Rev. Geo. P. Smythe, a missionary from Foochow, lectured upon *China*. February 21, on the evening of this day, which was the Chinese new year's anniversary, the nine Chinese students gave a dinner to the faculty. It was a pleasant and unique occasion. On the evening of February 23, the class of '89, joined with the Octavo Glee Club, gave tableaux and a concert. On the next evening a concert was given by the Seminary Class of '89 which was attended by the members of the corresponding class at Mount Hermon. Sunday, March 4, President Bartlett of Dartmouth College preached morning and evening. March 25, William Wallace, formerly a teacher at Mount Hermon, revisited the school, preached, and also gave an admirable missionary address. He also was instrumental in organizing a mission band confined to those students who definitely looked forward to foreign mission work. This band has had

frequent meetings for prayer and conference which have served to increase in its members a knowledge of missions, deepen consecration to that work, and help the general missionary society of the school. April 1, Easter Sunday, Mr. Moody, having returned from the West, preached in Northfield, and most of the school attended. April 27 appeared the first number of *The Hermonite*, a fortnightly paper published by the students. April 28 was Arbor Day, in which the whole afternoon was devoted to setting out trees with many excellent speeches, music and a military parade.

Such incidents as have thus been narrated show the pleasant ways in which the ordinary routine of school work is varied from time to time.

During the winter the required "work hour" was shortened from two and a half to two hours, and lengthened again in April.

Spiritually the school was never more prospered than during this year. The interest manifested in the religious meetings was large and sustained every week. Not a few lives underwent a gracious change, and a large number look

forward to devoting their energies wholly to some form of specifically Christian work.

In study also an increasing interest was developed. The Bible was diligently read by many, and a growing enthusiasm was shown in both scientific and classical studies.

Hard work and good work was done in many classes, but in none did more enthusiasm prevail than in the two upper classes studying Greek. These classes gave much time to voluntary collateral work and met from week to week as a Greek Club at an extra hour with papers, readings and discussions of Greek literature.

The school year at Mount Hermon has two equal terms, the second one beginning in February. With this break in the year occur many changes among the pupils, some coming and some going away. The number present in February, 1888, after the second term began was 264.

May 5, 1888, arrived Prof. T. M. Hawes of Louisville, Ky., who remained to the end of the school year at Mount Hermon, giving instruction in elocution. The evening of Wednesday, June 27, was devoted to prize declamations. On

Thursday, June 28, occurred the second graduation day. Of the senior class, numbering ten members, three took the classical course, three the scientific, and four the biblical. Addresses were made by E. A. Hubbard, former principal, S. E. Bridgman of Northampton, Rev. Geo. H. Wells of Montreal, and Mr. Moody, who gave out the diplomas with words of individual counsel and appreciation addressed to each new graduate. Three of these graduates entered college, three engaged in preaching and city mission work. One went to a theological seminary, one to a business college. One was engaged by the school as book-keeper, cashier and buyer, and one remained at the school as a post-graduate student.

During the summer vacation, five Mount Hermon students, a quartette of singers and one preacher, went by invitation to England, and held a series of meetings in Manchester, with evidence of good results. The same party during the previous spring, had held evangelistic services at Lansingburg, N. Y., which were much blessed. Throughout the whole year some of the students were busy almost every

Sunday doing work of this kind, and supplying pulpits in neighboring towns as they were called. Much acceptable service has in this way been rendered.

1888-89.

The eighth year began with a definite advance in the system and work of the school.

On Saturday, September 22, the faculties of the two schools met together by Mr. Moody's invitation, in the new hotel with some of the trustees.

The next day Mr. Moody preached to both schools in the stone hall, preliminary to his departure for California, a farewell sermon on the fourteenth chapter of John.

The total number of pupils who have attended Mount Hermon School from May, 1881, to February, 1889, is 719. There are at present represented in the school sixteen nationalities, including among the others 38 British, 5 Armenian and 9 Chinese pupils.

Many come to remain but a short time, and until 1886-7, boys were admitted at all times

of the year to fill any existing vacancy. By degrees the arrangements of the school have become more thoroughly systematized, and its ideal and proper aim more distinctly apprehended.

Having as yet graduated but two classes,¹ and having experienced such rapid transitions and material growth, the internal and external development of the school have not wholly kept pace with each other, and it is yet too soon to speak of results in detail. But that the institution contains in itself a unique and extraordinary promise of great things to come would seem to be obvious without further remark. If ever a school had in it "the promise and potency" of good it may be said, without a boast, that this belongs to Mount Hermon. Here exists the material, or the plant, which with wisdom enough and money enough can be made to produce the largest and best results ever yet achieved by any secondary school. Only two things are essential to this magnificent issue, wisdom and money, two things that God can give. And certainly these two things God will supply to those, who, without pride in any

¹ See Postscript.

undertakings of their own, seek only the manifestation of his glory, and the truest benefit of souls.

In proportion as an ideal is high its attainment is difficult. In their efforts to realize the ideal of the Mount Hermon School those most engaged would be the last to pretend that no mistakes have been committed. But it is certainly better to make mistakes in aiming at the best, than to be satisfied with a lower aim and easily attain it. The enterprise is already large, and has been got under way in a very short time. It involves some complicated problems, and the acquisition of new experience. As the experience is gained the problems are solved, the difficulties overcome and the errors rectified.

It is obvious that the work, to prosper truly, must have a perfectly definite aim, and must adhere to its aim without turning to the right or left. Not only does an indefinite aim make concentration of effort impossible, but a clearly distinguished aim is not enough if everything is not made to bend to its attainment. Thus the first question to be applied to every existing or proposed arrangement must be — Is it wholly con-

sistent with, and conducive to, the realization of the chief end? The aim of Mount Hermon may be determined by elimination. To know exactly what the school does not propose to do is the first step to knowing what it does intend.

Thus it may remove certain misconceptions of the school to reiterate that Mount Hermon is not designed to be a reform school to which bad boys may come and contaminate others in the hope that they may themselves get to be good. Nor is it a lay-college, though some of its students preach. Nor is it a place to which stupid, indolent or very backward pupils, who have failed in other schools, may come to be graduated in a course of easy studies, involving no serious effort nor discipline of mind or of character, and then go out to trade upon their diplomas with the complacent assumption that they have received an education.

Neither is the aim of the school a divided aim, proposing at once to train a minority of its pupils for distinctively Christian work, and to give the majority an ordinary academy course, with only so much of biblical instruction as may be had in most academies. It is not to educate one class

to be Christian workers, and one class to be something else, but to incline and prepare, so far as possible, every graduate and student of long residence to devote his life to any aggressive Christian labor to which God may open the way.

To this end it is intended that the school shall provide a training of the academy grade which, with the industrial and musical factors described, shall include, as its principal factor, the requisite amount and quality of instruction in the Bible.

Furthermore, it is obvious that this end can be attained only in that degree in which a broad and adequate experience of educational things is combined, in its pursuit, with a profoundly loving spirit of consecration to God's glory and the good of souls.

The whole work of this school is itself pre-eminently a Christian work, and can only be done if there be the single eye and the deeply loving heart. If it should be undertaken in any other spirit, or for any private end, its purpose could not possibly be attained.

The blessing of God may be expected only in that degree in which the glory of God is the desired thing.

That these conditions of success may indeed be fulfilled is the ardent prayer of those who love Mount Hermon. The motto of the school may well be, to use the words of its founder,

CONSECRATE AND CONCENTRATE.

VI.

CONCLUSION.

Who will not gladly acknowledge that such an enterprise is well worth undertaking, and who will not come up to its help?

Thus far with the blessing of God it has been conducted wholly without incurring any debt. Hardly a better proof than this could be that the blessing of God is truly in it, and better evidence could not be asked that it has thus far commended itself to the confidence of good men. With unremitting effort, and continual, humble reliance on the favor and guidance of God, there is good reason to believe that the two schools will soon be firmly established upon a broad and permanent basis. Generous encouragement and support from all the lovers of Christ's kingdom are confidently invoked.

Among the material things that Mount Hermon still needs, are the following, —

1. More dormitory room that the full number of three hundred pupils may comfortably be lodged.

2. Another building for the work and collections of the scientific department.

3. Suitable building, or rooms, that can be used to better advantage for the library and reading.

4. A large assembly hall or a chapel.

5. A suitable laundry.

6. A shop for mechanical operations.

7. A gymnasium.

8. A fund for the maintenance of the library, and apparatus.

9. Scholarship funds.

10. A large endowment to cover all regular expenses that exceed the income derived from the pupils.

It is said by the best recent English authority upon secondary schools, Edward Thring, late Head Master of Uppingham that "The buildings and grounds alone necessary for anything like thoroughly efficient work in a first-class school for three hundred boys, cannot be put at less than from £80,000 to £100,000 and up-

wards.”¹ That is about the present value of all the property together of the Northfield Seminary and Mount Hermon.

And why should not secondary schools be very liberally endowed? Every higher institution of learning in America has suffered deeply from the inefficiency of the secondary schools, and how helpless have these schools been to accomplish what they might have done, because they have languished upon endowments that were mere pittance when contrasted with their needs! The best way to help the colleges and theological seminaries is to put money, brains and heart into the secondary schools. There are few experienced college officers that do not acknowledge this. And not only do the higher schools suffer grievously from the feeble equipment of the middle schools, but still more do those students suffer who have no further education at school than the secondary institutions offer. Those who have a very complete and thorough academy training are well educated, even if they go no further. But this involves, among other

¹ *Theory and Practice of Teaching.* By Edward Thring, M.A. Revised edition. Cambridge, 1885, p. 252.

things, the employment of the best-equipped teachers, and a sufficient number of them to do justice to their work. It also involves adequate resources in rooms, library and apparatus.

Probably the majority of pupils coming to the Northfield Seminary and Mount Hermon will never be able to attend any higher school upon leaving these. It is desirable that they should enjoy the utmost possible advantages while here.

Nearly all endowed schools in the United States have had a long and bitter "struggle for existence," being crippled from the start by wholly inadequate resources. But "unto him that hath shall be given," and insomuch as the Northfield and Mount Hermon schools have made so good a beginning, and got so well launched without a debt, it is the more reasonable to expect, and ask, that they may not long be left without being completely furnished for their beneficent service and career.

All good secondary schools are worthy of the most liberal support. Many an old academy in New England has accomplished an admirable and noble work in the face of poverty and

neglect. Every one of them deserves to be lifted to a plane of better possibilities.

But here at Northfield and Mount Hermon a very special claim exists. These two schools in an especial manner stand for the right, the privilege and the obligation that belong to lay men and women to carry the gospel, in any way that is approved of God, to the world that is without it.

The world is too large and varied in its population for the ordained ministry to preach the gospel to every creature. The ordained ministry must reach all that it possibly can, and men unordained, and the great company of women,¹ must reach the rest.

Many Northfield and Mount Hermon students will go out to teach or preach the gospel as best they can without professional training. It is far better that they should do so than that the gospel should go unpublished. These schools will not pretend to give professional training, nor any imitation of it; but will seek to foster the love of souls, and a thorough knowledge of evangelical truth, and to lay so well the founda-

¹ Psalm lxviii. 11. Revised Version.

tions of education that any subsequent opportunities or line of effort may be intelligently followed.

Every Christian who is deeply concerned for the progress of the gospel among the unchurched masses may be looked to for sympathy, prayer and help in the upbuilding of a work expressly intended to promote this progress.

And what other investment of love or money is so certain to yield permanent and satisfying returns?

The following words by Dr. John A. Broadus, of the Southern Baptist Theological Seminary, are worthy to be considered :

“There are great-hearted men of wealth who would rejoice in the idea that they were investing in that which would yield large dividends to them and the world, and which would last through long ages.

“For there are no investments in the civilized world so permanent as investments in institutions of education and religion. The old universities of Italy and France and of England have lived eight or nine centuries—have lived through all changes, through all revolutions of

governments, through all upheavals of society and there they are to-day. No revolutionist has ever dared attack them. No new government has ever done aught but wish them well, and perchance help them on. A man who wants to put money which God has enabled him to gather where it will last when he is gone, doing the work that he has chosen for it in the long centuries to come, must choose a mode of investment in some institution of education or religion ; and if it be combined, an institution of education and religion, of course all the better.”¹

If Jesus Christ delay his coming long, so much the more should those “who love his appearing” do everything in their power to shorten, if possible, the time, by preparing the way for his triumph. And if Jesus Christ come soon, so much the more will they be ready to meet him who have made the utmost possible use, in his service, of whatever talents he has committed to their charge.

FINANCES.

On the first of January, 1889, the estimated value of the Northfield Seminary property was

¹ *Sermons and Addresses*, pp. 214, 215.

\$218,217.05, and of the Mount Hermon property \$245,811.82.

The total annual expense of the Seminary for the year 1888 was \$42,976.01, and of Mount Hermon \$65,808.87.

The total amount of existing endowment at the Seminary is \$20,500 in scholarships, and \$21,500 in the general fund, amounting to \$42,000.

At Mount Hermon the endowments amount to \$41,119.62.

The total income derived from pupils during 1888 at the Seminary was \$27,581.41, and at Mount Hermon \$20,720.95.

The difference between the expenditure and the receipts in both schools has, every year, been made up almost entirely from the gifts of friends who believe in the work and love its prosperity.

A considerable part of this gift has come from those gentlemen to whom belongs the royalty derived from the sale of the Gospel Hymn Book. Some large amounts have been sent by friends in England, as well as by those in this country.

In order to the future development, and firm

establishment, of this double enterprise upon a permanent basis, money is now needed for further and immediate enlargement, and also as an endowment providing adequate, stable and permanent support.

It is desirable that so soon as possible the arrangements and buildings of both schools shall be completed and perfected to meet the requirements of fully three hundred pupils in each institution. It is not now intended that provision shall be made for any number beyond this, but for this number every provision should be abundantly made. This is all the enlargement contemplated, but nothing less than this is thought of for a moment.

The endowment should be large enough to support a full and strong faculty in each school, to maintain every department of the work in the most efficient condition, to cover many scholarships, and to make up all the necessary difference between the expense and receipts from pupils. And here, once more, it may be said that if the charge made to the pupils were to cover the annual expense of the institutions the charge would have to be high, with conse-

quences that would frustrate the very object of the work. Those for whom principally the schools exist would be shut out, and a satisfactory selection among the applicants for admission would become impossible. Only by keeping this charge very low can those pupils come that are most wanted, or a thorough selection among the applicants be maintained. A difference of fifty or a hundred dollars a year, in the charge made to pupils, would be enough to change radically the character of the schools, and disastrously frustrate their peculiar aim.

Accordingly it is purposed that the charge to each pupil of \$100 a year shall never be exceeded.

PROSPECTS.

The prospects of the two schools, and of the community to which they must evermore belong, are exceedingly attractive and unique. The old and beautiful village and neighborhood of Northfield, with two centuries of published history behind them,¹ have reached the beginning

¹ *A History of the Town of Northfield, Massachusetts. By J. H. Temple and George Sheldon. 1875. Joel Munsell, Albany, N. Y.*

of a new epoch that may yet prove to be of national and international importance.

Not a little change has in ten years come over the superficial aspect of the place. Nearly every house and lawn has been transformed and beautified and the presence of a new life is felt on every side. Within this time the telegraph and telephone have come to Northfield. Two new depots, a new post-office, new roads, an admirable and finely located new hotel, a good public creamery, and now a large new church building, with a new pastor — all these within ten years. The two schools, their many acres of rough pastures converted into parks, and handsome new buildings going up every other year; the many fresh young faces full of health and hope, and soon to number six hundred lads and lassies, many of them finding year by year the new life in Jesus Christ, and bounding with new happiness and new aims — all has come within ten years.

And another profoundly impressive new feature is found in the two conventions.

First, several hundred college boys representing the Christian element in the higher schools

over all parts of the land come together in the summer, and give their eager and concentrated attention to the gospel and its claims upon their lives and services. Then they go back to their associates and studies filled with a deep new sense of their individual privileges and duties, made more strong and pure for all their after influence and careers.

Their gathering is followed by one of several hundred maturer men and women, active Christian workers in many fields, and able representatives of many Christian causes. These also make a new beginning, re-examine their credentials, commissions and instructions, and go back to their homes and labors with new zeal, new wisdom and new power.

Already several inspiring volumes have emanated from Northfield, or have been largely produced from the new thoughts gathered here. Let these things go on a few years longer and the little town of Northfield will become a centre of evangelical education, and a source of evangelistic movements, for all the world, perhaps also a new fountain-head of Christian literature.

In any case the new things that now appear

are but the beginning. With the favor of God the end shall be much greater than the beginning.

But those whose hopes and prayers and love and labor have been most engaged in this beginning deeply realize, keenly feel, that when they have done all things that are required of them still they are unprofitable servants, having done no more than was their duty to do.¹ And God forbid that they should glory save in that grace by which they are constrained to do these things.

It is God's work and not man's. Who will now come up to "the help of the Lord against the mighty"?²

No fitter words can be found to close this account of the Northfield enterprise than those that stand in the little town of Wittenberg on the monument of Martin Luther, rhyming the words of Gamaliel's counsel:³

*Ist's Gottes Werk es wird bestehen,
Ist's Menschen Werk's wird untergehen.*

Is it God's work, it will remain ;
If only man's, 'tis done in vain.

¹ Luke xvii. 10. ² Judges v. 23. ³ Acts v. 38-9.

VII.

CATALOGUES.

A

PRINCIPALS and Teachers of the Northfield Seminary, being a complete list from the beginning, with the school or college indicated at which they studied or were graduated, and the dates of their connection with the Seminary. The Principals only are named in the order of succession.

PRINCIPALS.

HARRIET W. TUTTLE, *Wellesley* 1879-82
EMMER FRANCES ANGELL, M.D. *Bost. Univ.* 1882-83
EVELYN S. HALL, B.A. *Wellesley* 1883

TEACHERS.

Campbell, Joanna M. *Wellesley* 1884-86
Carey, Charlotte A. *Wellesley* 1888
Clark, Harriet N. *N. E. Conservatory Music*, 1885-86
Conant, Charlotte H., B.A. *Wellesley* . . . 1884-85
Conant, Sarah H., B.S. *Wellesley* 1887
Evans, Emily M., B.S. *Wellesley* 1887-88
Everett, Ella A. *Mt. Holyoke* 1888
Flint, Helen C. *Mt. Holyoke* 1884-88

Hall, Harriette T. <i>Wellesley</i>	1883-84
Hammond, Alice Rosa. <i>Mt. Holyoke</i>	1880-83
Hartwell, Mary M.	1881-82
Hawes, Bertha L. <i>Wellesley</i>	1888
Hayden, Mary E., B.S. <i>Wellesley</i>	1887
Hill, Mary E. <i>Mt. Holyoke</i>	1886
Holton, Fannie C. <i>Wellesley</i>	80-1, 83-6
Holton, Mary M.	1888
Hulbert, Gertrude, B.A. <i>Smith</i>	1888
Jones, Elizabeth S., B.A. <i>Wellesley</i>	1886-87
Judd, Mary L. <i>Mt. Holyoke</i>	1881-84
Larned, Lizzie M., B.A. <i>Wellesley</i>	Dec. 1885-86
Melvin, Helen E. <i>Mt. Holyoke</i>	1881-82
Newman, Mrs. Anna	1880-82
Newcomb, Jennie Cutler. <i>Boston High School</i> ,	1883-84
Newell, Carrie J., B.A. <i>Wellesley</i>	1886-88
Northrop, Amanda C. <i>Wellesley</i>	1885-89
Pettee, Adeline F. <i>Mt. Holyoke</i>	1884
Phelps, Fidelia. <i>Mt. Holyoke</i>	1883-84
Phillips, Mr. A. Judson	1886
Phillips, Mrs. A. Judson	1886
Prout, Ella F. <i>Wellesley</i>	1887
Rider, Lucy J., M.A. <i>Oberlin</i>	1884-85
Rowe, Rosena D. <i>Wellesley</i>	1887
Rowley, Florence I. <i>Abbott Academy</i>	1886-87
Sanderson, Mrs. Lucy E.	1882-86
Sherman, Ellen S. <i>Wellesley</i>	1885
Smith, Jessie	1879-81
Silverthorne, Mary E., B.A. <i>Wellesley</i>	1883
Silverthorne, Claire E. <i>Mass. Normal Art Sch.</i>	1883
Strong, Mary C., B.S. <i>Wellesley</i>	1885
Stratton, Mrs. H. G.	1886
Tracy, Olivia	1888
Willard, Amelia F., B.A. <i>Elmira Col. for Women</i> ,	1882-83
Total number of teachers, including principals, 45.	

B.**MATRONS.**

Birkenmayer, Mrs. Julia E.	1888
Clarke, Mrs. M. E.	1887-88
Cutler, Mary A.	1884-Jan. '86
Holton, Lucy A.	1888
Kibbie, Leila S.	1884-88
Newman, Mrs. Anna	1880-82
Prescott, Mary A.	1882-85
Ruggles, M. T.	1887-88
Thomas, Mrs. Carrie P.	1882-84
Thrasher, Emma E.	1886-87
Wilder, Thankful C.	1888
Wilson, Ina B.	1885-86
Total number of matrons, 12.	

TRAINED NURSES.

Lucas, Edith M.	1887-88
Carpenter, Blanche I.	1888

C.**GRADUATES OF THE NORTHFIELD
SEMINARY.**

NOTE.—The names are given in the order of the classes to which they belonged. The course pursued, whether English or Latin, is indicated by the initials, E, and L. The number of members in each class, and the total number are also given.

CLASS OF 1884.

Clark, Etta J.	E.
Cutler, Mary A.	E.
Caldwell, Florence S.	E.
Hart, Mary E.	E.

Harlow, Emilie O.	L.
Keyes, Lydia E.	E.
Litch, Lucy W.	E.
Moore, Cora L.	L.
Peck, Harriette T.	L.
Sikes, Genevieve	E.
Simonds, Clara B.	E.
Richardson, Lorraine S.	E.

12.

CLASS OF 1885.

Russell, Nellie N.	E.
Bingham, Anna M.	L.
Alexander, Lucy V.	E.
Wilcox, Anna E.	E.
Peabody, Lila O.	E.
Prentiss, M. Hattie	L.
Komanoff, Dobra R.	E.
Wing, Effie L.	E.
Montague, S. Lula	E.
Caldwell, Exsie A.	E.
Pierce, Jennie S.	E.
Evans, Lottie E.	E.
Marcy, Alice L.	E.
Barber, Cynthia T.	L.
Kendall, Carrie E.	L.
Wilson, Ina Belle	L.

16.

CLASS OF 1886.

Alexander, Josephine M.	E.
Arms, Kittie	L.
Bingham, Kate L.	L.
Crouch, Nellie A.	E.
Fraser, Georgine J.	L.

Harlow, Sarah H.	L.
Ironside, Jessie A.	L.
McFate, Mary	E.
Parkhurst, Carrie E.	L.
Sayles, Hattie W.	E.
Temple, Rosabelle C.	E.

11.

CLASS OF 1887.

Bahr, Jennie E.	E.
Bliss, Ruth C.	L.
Count, Clara B.	L.
Marston, Gertrude L.	E.
Moody, Julia	E.
Sanderson, Emma D.	E.
Shakshober, Mary F.	E.
Sikes, Julia A.	E.
Slocomb, Julia L.	L.
Sweet, Clymena M.	E.
Terry, Sadie R.	L.
Walker, Mary W.	E.

12.

CLASS OF 1888.

Arms, Lucy S.	L.
Delany, Isabelle	E.
Guest, Emily C.	L.
Haugh, Gertrude E.	E.
Holbrook, Mary J.	E.
Platt, Carrie L.	E.
Putnam, Jennie L.	L.
Shepherd, Bertha M.	L.
Sprague, Maverette E.	E.
Stefanova, Vassilka	E.

11.

Total number 61.

D.**LIST OF PERSONS DELIVERING THE ANNUAL
SERMONS AND ADDRESSES OF THE
NORTHFIELD SEMINARY.****ANNUAL SERMON.****ANNUAL ADDRESS.****1882.****Edwin B. Webb, D.D.**
of Boston, Mass.**1883.****Prof. John H. Hewitt**
of Williams College.**1884.****Theodore L. Cuyler, D.D.**
of Brooklyn, N. Y.**Ruen Thomas, D.D.**
of Jamaica Plains.**1885.****Henry A. Stimson, D.D.**
of Worcester, Mass.**A. Judson Gordon, D.D.**
of Boston, Mass.**1886.****Marvin R. Vincent, D.D.**
of New York City.**Albert H. Plumb, D.D.**
of Boston, Mass.**1887.****D. L. Moody,**
of Northfield, Mass.**Alex. McKenzie, D.D.**
of Cambridge, Mass.**1888.****Wm. Ormiston, D.D.**
of New York City.**O. P. Gifford, D.D.**
of Boston, Mass.

E.

**SUPERINTENDENTS OF MOUNT HERMON
SCHOOL.**

E. A. HUBBARD, M.A. *Williams* . . . 1883-84.
HENRY E. SAWYER, M.A. *Dartmouth* . . . 1884.

TEACHERS OF MOUNT HERMON SCHOOL.

NOTE. — The names are given in the order of their connection with the school, together with the dates of coming and leaving. The names followed by the initials *N. S.* are those of former students or graduates of the Northfield Seminary.

Mary L. Hammond, *Bradford Sem.* May, '81-July, '83.
Nettie M. Holton July, '81-Sept. '86.
Martha W. Cristy, *Mt. Holyoke* . . Apr. '83-July, '84.
Amanda Jefferson, *N. S.* June 9, '83-Dec. '83.
Clara Freeman, *N. S.* June 28, '83-July, '84.
Emma Clark, Oct. '83-Aug. 6, '84: Mar. '86-June, '87.
Sarah Dibble Nov. '83-Mar. '84.
Florence E. Flagg Jan. '84.
Lucy A. Clark Jan. '84.
M. E. Lawley Feb. 28, '84-Mar. 28, '84.
Anna M. Carter Mar. 21, '84-June, '87.
Maria L. Bragg Apr. 5, '84-Aug. 6, '84.
Carruth Buchanan July and Aug. '84.
Mary E. Rood Aug. 13-30, '84.
Harriet L. Ford, B.A., *Wellesley*, Sept. '84-July 20, '88.
Lizzie A. Robinson, *N. S.* Sept. '84-June, '88.
Mary A. Cutler, *N. S.* Sept. '84; Two weeks.
Genevieve Sikes, *N. S.* Sept. 22, '84.
Anna L. P. Collins Oct. 3, '84-July, '86.
Sarah E. Guernsey, *Mt. Holyoke* . Nov. '84-July, '85.
Lucy J. Rider, M.A., *Oberlin*, Nov. 5, '84-May 11, '85.
Lizzie M. Larned, B.A., *Wellesley*, Jan. '84-July, '85.

Jennie E. Price	Feb. 13-27, '85.
Cora L. Moore, <i>N. S.</i>	Feb. 27, '85-May 20, '85.
Florence E. Caldwell, <i>N. S.</i> . .	Mar. '85-May 17, '85.
Wm. Wallace, B.A. <i>Wash. & Jeffer.</i>	May 1-Aug. 31, '85.
Elizabeth Wallace, <i>Wellesley</i> .	June 24-Aug. 1, '85.
Mary A. Sawyer, <i>Mt. Holyoke</i>	June 25, '85.
Peter Heinrich Petersen	Aug. '85-July, '87.
Anna M. Bingham, <i>N. S.</i>	Sept. '85-July, '87.
A. Judson Philips	Sept. '86.
Lucy Low	Sept. '86.
Helen D. Sewall	Sept. '86.
Ellen L. Bradley	Sept. '86.
Henry F. Cutler, B.A., <i>Amherst</i>	Sept. '86.
Louis W. Riggs, Ph.B., <i>Maine State</i> . . .	Apr. '87.
Wm. F. Nichols, <i>Bridgewater Normal School</i> ,	Sept. '87.
Herman N. Dunham, B.A., <i>Bowdoin</i> . . .	Sept. '87.
Mrs. Lizzie E. Stevenson, <i>Oberlin</i> .	Sept. '87-July, '88.
Effie M. Hemenway	Sept. '87.
Lillian Merrifield	Sept. '87.
Mary J. Miller, B.L., <i>Adelbert</i>	Feb. 7, '88.
Mary H. Cutler, B.A., <i>Wellesley</i>	Sept. '88.
Alice Hooper	Sept. '88.
Caroline K. Knowles	Sept. '88.
Esther M. Walcott	Sept. '88.
Ida H. Evarts	Oct. '88.

Total number of teachers, including superintendents, 49.

F.

MATRONS.

Mrs. S. F. Pratt	May-Oct. '81.
Lizzie A. Robinson	July, '81.
Mrs. Hester Burhans	July, '81.
Miss C. C. Ingraham	Oct. '81-June, '83.
Mrs. L. H. Frary	Jan. '82-May, '83.

Mrs. Hannah L. Porter	Mar. 23-July 7, '83.
Mary A. Cutler	June 28-Sept. '83.
Lizzie A. Robinson	June-Sept. '83.
Miss Rudisill	June 2-Sept. 15, '86.
Miss I. Cummings	Sept. 15-Dec. 1, '86.
Miss Lucy Field	Dec. 1, '86-Oct. '87.
Mrs. M. L. Ford	Oct. '87-July 25, '88.
Mrs. Helen W. Osgood	July 25-Aug. '88.
Miss Nellie M. Davis	Aug. 18, '88.
Total number of matrons 13.	

TRAINED NURSE.

Louisa A. Swalwell	1888.
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G.

HEAD FARMERS.

George L. Holton	May-Sept. '81.
Ambert G. Moody	Sept. '81-Sept. '84.
Jonathan P. Holton	Sept. '84-Sept. '86.
Ambert G. Moody	Sept. '86-Sept. '88.
Edgar L. Kelley	Sept. '88.

H.

GRADUATES OF MOUNT HERMON SCHOOL.

NOTE.—The course pursued, whether Biblical, Classical or Scientific is indicated by the initials B. C. and S.

1887.

Elmer, Alton D.	S.
Fleet, Sidney R.	C.
Hyde, Thomas B.	B.
Moody, William R.	C.
Tiffany, Frank M.	C.

1888.

Coyle, Thomas	C.
Critchlow, Frank L.	C.
Holbrook, William F.	S.
Hunting, Henry R.	S.
Moody, Ambert G.	C.
Newton, Frederick E.	S.
Richardson, Charles F.	B.
Schwab, S. Herman	B.
Thomson, Robert J.	B.
Williams, William H.	B.

Total number 15.

J.

**LIST OF PERSONS DELIVERING THE ANNUAL
SERMONS AND ADDRESSES AT
MOUNT HERMON.**

ANNUAL SERMON.**ANNUAL ADDRESS.****1887.**

D. L. Moody.

Prof. Henry Drummond.

1888.

Prof. G. S. Burroughs, D.D.
Amherst College.

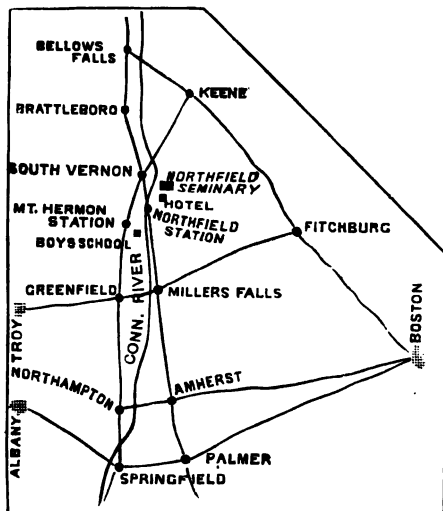
Rev. Geo. H. Wells.
Montreal.

POSTSCRIPT.

WITH the close of its tenth year, in June, 1889, the Northfield Seminary graduated a class of sixteen members, making the total number of Seminary graduates, seventy-seven. The Mount Hermon School, at the same time, closed its eighth year, with a graduating class of twelve members, making in all twenty-seven graduates.

The residence of H. N. F. Marshall was bought for the Seminary, considerably enlarging the dormitory capacity of that school.

At Mount Hermon it is intended to lengthen the Biblical course to four years, making it more nearly equivalent to the other two graduating courses.



Northfield is on the New London Northern R. R.
Mount Hermon Station is on the Conn. River R. R.